# The Relief Society Magazine

NO. 10 LESSONS FOR JANUARY OCTOBER 1941

MRS CHRISTEN JENSEN
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THE COVER

# "The Assembly Hall on Temple Square in Salt Lake City" . . .

TO THE majority of Latter-day Saints October means conference time, and every autumn new interest is centered in historic Temple Square in Salt Lake City—in the Temple, the Tabernacle, Church Museum, and the Assembly Hall. It is thrilling to meet again with friends and co-workers, to be again one with the people who come from near and far to receive counsel and inspiration from our leaders.

To Relief Society women, the Assembly Hall has special significance. It is there that hundreds of women meet for instruction in Relief Society officers' meetings held in connection with semi-annual Relief Society conferences.

The Assembly Hall stands on the southwest corner of Temple Square. It was built during 1877 to 1882 primarily for the holding of quarterly conferences for the old Salt Lake Stake. Made of granite like that of which the Temple is built, it is a beautiful, semi-Gothic structure, with a roof of four gables, each of which is surmounted with ornamental spires, as also are the four corners of the hall. This building has four entrances—one on each side and one at each end. The height of the tower rising from the center of the structure is 130 feet. The Assembly Hall is now used not only for religious services, but for public lectures and concerts for which the larger Tabernacle would not be suitable. It will accommodate about 3,000 people.

Editor's Note: Noted architects who have visited Salt Lake City have praised the beauty of the Assembly Hall. One visitor spoke of it as one of the most outstanding buildings, from an architectural standpoint, in the city. These features are well reproduced in the cover photograph by T. J. Howells, M. D., who has supplied many lovely covers for the **Relief Society Magazine. azine.**

Arrangements for this month's cover design are by Evan Jensen.

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# The Relief Society Magazine

Monthly Publication of the Relief Society of the
Church of Jesus Christ of Latter-day Saints

Vol. 28 OCTOBER, 1941 No. 1

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# *Hills Are My Heritage*

Christie Lund Coles

Hills are my heritage! My soul would be
Lost where they were not; though I had the sea
And desert each intriguing me with space
I still should need the mountains with their grace,
Their monumental spires, their velvet shades,
Their amber tints when day's light slowly fades
Into soft amethyst and liquid gold,
Their darkly-phantom shadows that enfold
Their heights, the fields and rivers at their feet,
The forests on their thighs, each small retreat
And cloistered valley, sleepy and secure
Within their sanctity. I should need more—
Their strength to cradle mind and heart of me,
And lift my trust in God's supremacy.

"HILLS ARE MY HERITAG

The
Relief Society Magazine

Vol. 28 OCTOBER, 1941 No. 10

# The Refining Influence Of The Gospel

*Dr. Lowell L. Bennion*

*Director, Salt Lake City, L. D. S. Institute of Religion*

MEN dig ore out of the earth. Seldom, if ever, are valuable metals found in pure form. Coarser minerals, rock, and dirt are bedfellows of gold and silver. Mining men grind, wash, smelt and apply chemical processes to release the finer, valuable metals from those of little or no worth. Men give their most creative thought and risk their entire wealth to discover and refine the precious metals of Mother Earth.

Man is not ore, yet there are elements in his life which remind us of ore both in a state of nature and during the refining process. Within the nature of each of us are capacities and appetites which may develop into qualities ugly or beautiful, weak or strong, base or noble. And within our social environment—something quite as much a part of our life as the physical body—are to be found countless things coarse and fine, good and bad.

We too need to be refined. Our impulses need legitimate and joy-ringing expression. We ought to select the good in our environment and pass by the bad. But how? We cannot be thrown into a blast furnace for purification, nor can the coarseness in our natures be washed and ground away. Mining processes are not applicable here. Still the refining of our lives cannot be left to chance nor taken for granted. It too calls for ingenious planning and resolute action.

We all have within us the ability to make some choices which will ennoble our living. We also have influence over others. How can we, then, bring more graciousness, serenity, strength, and beauty into our own lives and into the lives of our children, neighbors, and fellow Church members?

The question is indeed a large one. Our sole purpose here is to suggest a few ways in which the Gospel of Jesus Christ can refine daily living. The Gospel is so rich and all-inclusive that it may be profitably considered in several ways—as a system of beliefs, as our total religious life, or even as a very practical

philosophy which has given birth to such guides as the Word of Wisdom and the welfare program. In this article let us appraise it for its refining influence in daily life. Does it dignify human relations by eliminating that which is crude, mean, weak, base, shallow and superficial in favor of things good and beautiful?

OUR behavior is an expression of our view of life. Actions grow out of beliefs. Convictions help shape our deeds. What a man believes about his own life and that of others measureably determines what he says and does.

The first contribution the Gospel can make toward refined living is an inspiring view of one's own life. Every believer in the Gospel can say to himself under all conditions:

"I am eternal. My intelligence 'was not created nor made.' There is something in me that has always existed and shall never die. I shall live on forever as an individual.

"And there are no limits to the possibilities for growth and self-realization of this my eternal life. I am 'that I might have joy.' My life is basically good and purposeful and may become more so.

"I became a child of God, created in his image. He whose glory is intelligence, whose name is Creator, whose attributes are love, goodness, mercy, and justice is my Father and my ideal. He strives to lead me to the life abundant which is His. He wants me to learn the meaning of love, mercy, goodness, and creativity, that life may be full of joy.

"And I am free to act for myself, for the Lord has said, 'Men should be anxiously engaged in a good cause and do many things of their own free will, and bring to pass much righteousness, for the power is in them, wherein they are agents unto themselves.'

"As an eternal being with freedom to choose the right, a child of God with unlimited capacity for joy-bringing growth, I may share increasingly in all that the Father is seeking to achieve in the lives of men."

Surely in such a view of life there is no room for cynicism, and despair. Cheap, shallow, base and vulgar living must give way, for the Gospel idealizes life and keeps our vision and our yearnings directed upward.

AND that which we believe about our own life, Jesus insists we believe about the lives of others. So much has been taught about individual differences recently, and rightly so, that we forget how much men still have in common. Our basic needs — food, shelter, clothing, friends, faith, love, and recognition —we share. Jesus knew this when he said, "Love thy neighbor as thyself." Paul had become a real Christian when he preached to the Athenians that God "hath made of one blood all nations of men for to dwell on all the face of the earth."

In nothing do we reveal the presence of the Gospel of Jesus Christ or the lack of it in our lives so quickly as in our relations with others. The Author of the Gospel lived nobly, and one secret of his refinement lies, we believe, in his attitude toward others. Jesus does not leave us in doubt. He believed in the worth and sacredness of every human soul. Since He lived and spoke we know that to be His follower means to hold life in reverence. Only those who truly hold life in

verence are pure in heart, merciful, eaceful, and self-sacrificing.

The Savior's own reverence for fe is revealed again and again in the ospels. An incident in Mark will ustrate His spirit:

A certain woman, ill for twelve ears, "had suffered many things of any physicians and had spent all at she had, and was nothing bet-ered, but rather grew worse. When e had heard of Jesus, came in the ress behind and touched his gar-ent: For she said, 'If I may touch ut his clothes, I shall be whole.' . . . nd she felt in her body that she was ealed of that plague. And Jesus, nmediately knowing in himself that irtue had gone out of him, . . . said, Who touched my clothes?' "

His disciples, less sensitive at this me to the touch of faith and the ls of men than their Lord, could ee and feel only the multitude. So ney said unto Jesus, "Thou seest ae multitude thronging thee, and ayest thou, 'Who touched me?' "

If we let the woman assume the najor role in this story, it becomes great lesson in faith. Focus our ttention on Jesus and we gain an-ther. It is this: Do we see others s a multitude, in crowds, as belong-ng to this category or that, or as ndividuals with much the same de-ires as we and our children have—s persons who need our virtue and ur strength?

T is easy to profess faith in this refined, considerate view of life vhich Jesus taught, but in a world of var and hate, economic struggle and reed, noise and haste, and multiple hallow and superficial interests it s quite another thing to live it. For hese undesirable features of contemporary living dull our finer sensibilities and hinder the realization of a rich emotional life. How can we translate the refining influence of the Gospel into daily living? Ways and occasions are provided if we will make the effort. They are not new. Like the gold and silver in the earth, they have been with us a long time. We know them by name, but we have yet to realize them in rich measure. Let us consider some practical principles of living which will bring daily the refining influence of the Gospel into our consciousness.

The ancient Mosaic law—"Remember the Sabbath day, to keep it holy" was a great blessing to the Jewish people. It meant rest from hard toil for man and beast. Men remembered their Creator on this day and His purpose in their creation. By the time Jesus was born, many Jews, in their eagerness to obey the Law of Moses, interpreted the Sabbath commandment as a series of prohibitions. Jesus broke with this negative view of religion and gave us a new and enriched understanding of the meaning of the Sabbath. As it now stands in the "New Testament" record and in the *Doctrine and Covenants*, we know that the keeping of this ancient law can be a positive and refining experience in modern life.

When discovered healing the sick on the Sabbath, Jesus was accused of desecrating God's holy day. His reply was a question: "Is it lawful to save life or to lose it?" "Is it lawful to do good?" "To heal?" The obvious answer is yes. By doing good, by offering encouragement and friendship to those in need, we sanctify the Lord's day. It is the

one day in the week when, freed from mundane cares, we could devote our energy to bringing joy and strength to others.

In the *Doctrine and Covenants*, Section 59, a second purpose of Sabbath day living is stated: " . . . thou shalt go to the house of prayer and offer up thy sacraments upon my holy day . . . and to pay thy devotions unto the Most High; . . . confessing thy sins unto thy brethren, and before the Lord." It is a day to worship God and to gain help and strength from him that we might have the desire and needed inspiration to go forth and do good. Jesus used to go up to the Mount of Olives and pray all night, and then he would go down and comfort and bless the children of men. He received strength and power from the Father with which to save the souls of men. Such was the essence of his life. The Sabbath is our opportunity to be truly Christ-like — to commune with the Father and then go forth and do his will.

The Sacrament of the Lord's Supper is the ordinance in the Church best adapted to bring the refining influence of worship into our lives. It is a renewal of our baptismal covenant in which we pledge—in the words of the Book of Mosiah—that we were "willing to come into the fold of God, and to be called his people, and . . . bear one another's burdens, that they may be light; yea, and to mourn with those that mourn and comfort those in need of comfort, and stand as witnesses of God at all times and in all things, and in all places. . . . " It is an occasion to remember Jesus and everything that he did and taught; a time to evaluate the quality of our own moral living using his life as a standard; a sacred hour in which we, in the presence of like believers, pledge our loyalty and devotion to Christ and his Gospel.

Let us not let this ordinance become a routine practice which we disgrace by talking with our neighbors. Let it mean rather a spiritual renewal, a resurrection of our determination to be real disciples of Jesus. This means that we cleanse our hands and make clean our hearts and thoughts; that we beautify as much as possible the place and manner in which we commune with our Lord.

THE home can provide another setting in which the refining influence of the Gospel may work in us. But again, this home influence must not be taken for granted; it needs to be thoughtfully engendered. May we be suggestive?

Let us spend more time at home as a family. This can be done by eliminating some outside interests, business and social, and by building a home program which will hold the interest of the children. They love to read, sing, converse and play. They slough work at every opportunity when left alone, but they will work unceasingly when parents work with them and make a game of it, commenting on their muscles and their achievements. In the democratic spirit of the Gospel we should plan life with our children. Have a definite time in which to pray, work, read, and play. Regularity in these essentials will refine and stabilize family life.

Another suggestion is that we spend less money on the house and more on the home — on music,

oks, house-paint, aesthetic touches re and there, and liveability for ch member of the home. Let us ake it easier for children to learn spect for each other's property, hts, and duties. We must grant r children the stability, the ength, and the graciousness that me from having lived in a lovely tter-day Saint home. Upon it ay some day depend their faith God, in their fellows, in themves, and in all the refining influces of the Gospel.

HERE are numerous ways in which the Gospel can beautify r lives individually. We can sugst but a few.

Enjoy life. Beautify yourself, your me, your yard, your Church, your mmunity. Look up at the sky and to the hills; feel the rain on your ad; behold the flowers, the sunset, d, once in a while, the early dawn. xpress your joy in smiles, song, ay, words of affection and in deeds good will. Don't be a pessimist! ave faith.

Find things to live for—the happiss of your husband, the education your children, the success of your nday School class, the making of beautiful (not elegant) home. se your life in pursuit of these goals. Believe in things and live for them. If they are noble you will become noble also; if not, you will discover it and discard your goals for higher ones.

Find a time each day for quiet meditation and prayer. Make the Lord your confidant. Ask him to help you achieve your goals. Evaluate your own integrity. Weigh the values in life you ascribe to and resolve to be true to them. Refuse in these moments of privacy to be caught in the whirl of meaningless activity we have all experienced some time or other.

Eliminate trivial, superficial talk, ceaseless wisecracking, and cheap novels, magazines and movies. Rid life of the love-destroying, soul-killing attitudes of envy, jealousy, anger, hate, selfishness, conceit, fear, worry, and remorse.

Live the life of love and service. Live at peace with yourself by being honest and true to your convictions. Live at peace with the world by being generous, tolerant, and merciful. Begin at home. Let your neighbors in on it, and then your Church and community. Entertain charity toward all men.

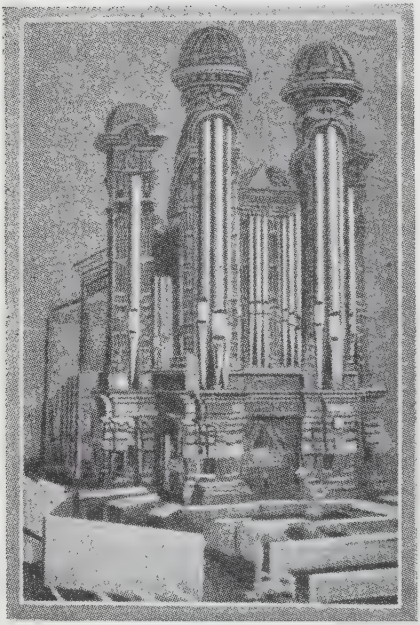
Let the Gospel in all its beauty and strength not only be our faith, but our life.

"In proportion as we perceive and embrace the truth do we become st, heroic, magnanimous, divine."—*William Lloyd Garrison.*

# The World-Famed Salt Lake Tabernacle Organ

*Thomas Giles*

*Head of Music Department, University of Utah*



THE TABERNACLE ORGAN IN EARLY DAYS

THE tremendous vastness of the great West with its towering mountains and never-ending plains probably affected the lives and thoughts of all members of pioneer groups wending their way across the wastelands and the prairies.

Their leaders foresaw huge industries, great cattle ranches, large flocks of sheep, immense stores of grain, et cetera. In the face of such experiences, is it any wonder that the people of the early days saw rising before their very eyes a building with the world's largest unsupported roof, saw organized one of the land's largest choral groups, and heard glorious tones from one of the earth's greatest musical instruments!

The Tabernacle organ was begun in January, 1866, less than twenty years after the arrival of the original pioneers, and more than a year and a half before the Tabernacle was completed. Joseph H. Ridges, who had been an organ builder in Australia, was placed in charge of the work. Mr. Ridges, well known to the writer in the days of his youth, was a cultured individual as well as a skilled wood-working mechanic. He knew the various types of wood and metal necessary for all parts of the instrument, and he knew how they should be pieced together to form an organ.

Samples of wood were procured from all parts of the state, and the proper type for the manufacture of the wooden pipes, of which there are many hundreds in the organ, was found near Parowan. This necessitated oxteam transport of the lumber for a distance of about two hundred fifty miles. Most of the lumber was fashioned on the Tabernacle grounds and glued with homemade glue procured by boiling cow and other hides. The glue was also made on the Tabernacle grounds.

The magnificent instrument was first dedicated in October, 1867,

with a total complement of seven hundred pipes, although work continued until the originally contemplated two thousand pipes were in place. On this first occasion, the organ was used chiefly as an accompaniment for the "well organized choir under the leadership of Professor George Careless." From the time of this original performance until the present, the instrument has consistently gained in size and importance. The original groupings of pipes constituted what is known as a two-manual and pedal organ with twenty-nine stops.

The manuals, played by the hands, as the name implies, are complete sets of keys, which apply to separate organs. The complementing set of pedal keys are played by the feet. The original manuals had only fifty-six keys each (at present the number is seventy-three), while the pedals were twenty-seven in number (at present the number is thirty). A stop refers to a set of pipes corresponding to the numbers of keys stated above. Each stop thus controls a set of pipes and may be used singly or in any form of grouping, such as two stops, four stops, twenty-seven stops, et cetera.

The action was the so-called "tracker" type, mechanical throughout, which made the manipulation of the keys a difficult one, especially when the keys of the two manuals were coupled together. Graphite was used freely, and levers were made as long as practical in order to relieve the organist of as much physical strain on the fingers as possible with that type of action. This action is a bit of lever mechanism which operates directly from the depression of the key to the valve which opens to permit the passage of air into the pipe, thereby causing the sound of the particular pipe or pipes, if connections are made, to ensue. This "tracker" action, the only type known at the time of the building of the original organ, remained in the organ until 1900. The console at that time (this term is used to define the grouping of the various keyboards and pedals), was located at the base of and immediately in the center of the organ and formed a part of the front of the case. The console occupied this position until the "tracker" action was abolished in 1900.

The supply of air was originally furnished by a hand-manipulated bellows, which supplied air to the so-called wind chests or reservoirs and various pressures determined by large, pure lead bars placed atop the bellows and reservoirs. These bars bore the stamp "Great Salt Lake City Deseret." A later development applied hydraulic motors to the bellows, and these in turn were supplanted by electric motors which were again replaced by the present-day power blowers which maintain the constant pressure desired, without the aid of bellows or separate air reservoirs.

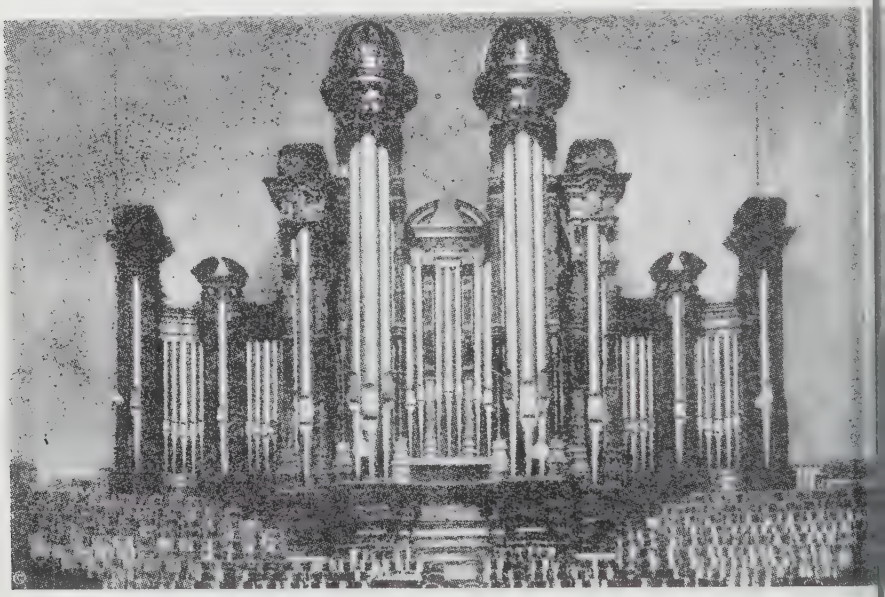
THE first real change in the construction of the organ took place in 1885 when Niels Johnson enlarged the organ from 2000 to 2648 pipes and added one more manual, making a total of three.

Mr. Johnson added two organs (solo and choir) to the three existing ones (great, swell, and pedal), making a total of five. These changes brought the instrument quite abreast of the times and spread its

fame as one of the great organs of the world. It was now compared favorably with the best Europe and the eastern states had to offer.

The tone of the instrument has undoubtedly never been surpassed from the first, due to the miracle of perfect acoustics existing in its near where it now stands, and the pressure of air was increased in all of the separate organs.

One new row of keys (manual) was also added, giving the organ a really large console of four manuals and sixty-one notes, and pedals of thirty notes. In the new arrange



THE WORLD-FAMED TABERNACLE ORGAN AS IT LOOKS TODAY

glorious abode, the Tabernacle. Report has it that the first renovation and enlargement of the instrument (1885) brought forth favorable comment from the public and press. Not so, however, with the second changes of 1900. Many felt that the character of the old organ had changed. Truly it had. The organ was now "grown up." It had been enlarged to a very considerable extent. New sets of pipes, unknown at the time the original organ was built, had been added; the console had been moved from the organ case to the front of the choir seats, ment of air and pipes, enlargemen of scope and power, some felt tha sweetness had been sacrificed. Th fact is that much sweetness had bee added. In the construction of olde organs, one group of pipes was en cased in a heavy box with openin shutters. The ability to expand th effect of tonal volume caused thi organ to be known as the "swell" organ. At present, all organs wit the exception of the pedal are en closed and subject to the swellin and subsiding of the tone at th command of the organist. A larg foot pedal, manipulated by the righ

foot, is used for this effect—simply opening and closing felt-padded shutters on all sides of the box. This mechanism alone quadruples the "sweet" sounds.

The growth of the daily organ recital again made increasing demands on the organ, with the result that the Church authorities sanctioned remodeling and enlarging the great instrument in 1915. As in previous renovations and alterations the organ was again enlarged, and to such an extent that the widening by thirty feet of the great case was made necessary. The case was originally a splendid copy of the organ in the Sydney, Australia, Town Hall, built of pine wood and stained a walnut color. The original consisted of a pattern of two large columns formed by groups of pipes (thirty-two feet) separated by a broken arch and surmounted by large, ornate, almost crown-shaped caps, supported on the sides by two smaller columns of a similar nature. The widening process necessitated the addition of two columns with decorations to match and gave the west end of the Tabernacle a decorative scheme which practically covers the entire end of the building. These internal as well as external additions were of the greatest importance to performer and listener alike.

The total rows of pipes became increased to 128, and the electro-pneumatic action of 1900 was now replaced by the newest all-electric action, making possible instantaneous contact with every pipe. One of the chief additions was the beautiful Celestial or Echo organ located beneath the floor in the extreme east end of the building, opposite the organ itself.

Other important additions of this period were the Orchestral and String organs and the addition of many unique stops of pipes (rows) in the pedal and other organs.

The organs as of 1915 were:

*Great Organ* of 22 stops, not including the chimes and the seven row or rank string organ which can be used from the great manual,

*Celestial Organ* of 9 stops, not including the Celesta (steel bars),

*Swell Organ* of 22 stops,

*Orchestral Organ* of 16 stops,

*Solo Organ* of 14 stops, not including the Concert Harp (bars) and chimes, and the

*Pedal Organ* of 27 stops, making a huge assemblage of more than 8000 pipes.

To all of this must be added the various coupling devices (47 of them), the tremolos for each organ and the pistons (64 of them) for arranging different combinations of stops with pedals controlling separately or en masse the shutters referred to above. The organ heard today has an added dozen of stops to the above, constituting one of the world's largest and finest instruments. Many of the original pipes of the organ of 1867 are still giving valiant service in the present organ, the ones seen in the front center of the organ (gilt) particularly. These pipes remained silent from 1867 to 1915 due to the false notion that a round wooden pipe would not "speak."

Brother Ridges must have smiled when they sang so sweetly after the 1915 remodeling. He knew when he made them that the proper application of air pressure would cause these carefully and beautifully made pipes to "speak." They do.

THE organ has always been favored with serious, earnest musicians at the console. The first regular organist was Joseph J. Daynes, a skilled musician and performer, who functioned prior to 1870. The writer's father, Henry E. Giles, when a boy of fifteen years served while Brother Daynes was East studying (1874-1875). Organist Daynes retained his post longer than any of his successors to date. He retired in 1899.

John J. McClellan, who inaugurated the daily organ recital and who was almost wholly responsible for the modernization in 1900 and 1915, was appointed in 1899 and held his post until his most untimely death in 1925. He was an organ artist of the highest type and carried the great work forth from where his predecessor had left off. He popularized organ music, taught young musicians to handle the instrument and developed his own virtuosity to the point where he was known throughout the land. The writer of this article was his first assistant in the Tabernacle before regular recognized assistants were appointed, and it was this position which paid his study and travel expenses over a period of seven glorious years in Europe during the "Golden Age" when Europe was Europe.

Following John J. McClellan came Tracy Y. Cannon (now retired) and Edward P. Kimball (deceased). The present group, Alexander Schreiner, Frank W. Asper and Wade N. Stephens, continue to maintain the high standards established before them. These artists, each of whom has had the finest European (Paris, Berlin) and American (Boston, New York, Chicago) training possible to procure, furnish accompaniments for the marvelous choir and recitals of the highest order. It is doubtful if a finer group of musicians can be found functioning anywhere at the present time. While this is being written, new additions and improvements are now going on in the organ again moving it forward in the vanguard of famous instruments. The organ today has more than 140 stops and about 9,000 pipes. The daily recital certainly calls for a word of comment. It was not uncommon in the first twenty years of the innovation to have in attendance an audience of from 20 to 75. Later audiences, thought huge, rose to 1,800. At present it is quite a common sight to see over 3,500 in attendance at what is probably the country's most extensive series of musical programs, "The Tabernacle Organ Recital."

"There let the pealing organ blow,
To the full voic'd quire below,
In service high, and anthems clear,
As may with sweetness, through mine ear,
Dissolve me into ecstasies,
And bring all Heav'n before mine eyes."
—*Milton.*

# Should Women Smoke?

*Alonzo L. Baker*

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Editor's Note: Through the cooperation of Elder Joseph F. Merrill, member of the Council of the Twelve and Chairman of the Church Campaign Committee, this article was secured for publication in the *Magazine*. In providing the article for us, Elder Merrill wrote:

"I was asked to furnish an article relative to liquor-tobacco education for publication in the *Magazine*. I know the women of the Relief Society are very willing and anxious to do everything they can to further this cause. What to write was my problem. The readers of this magazine desire and like articles of quality. But I was ready. I had just received permission to have republished the article 'Should Women Smoke?' which appeared in the June, 1941, issue of *Good Health* magazine. The author, Alonzo L. Baker, is field secretary of the Race Betterment Foundation and associate editor of the *Good Health* magazine. He is an able and dependable writer on health subjects. All readers will no doubt agree that this article at least is stamped with those qualities."

FROM every corner of the land I hear feminine voices instantly replying, "Why not? The men smoke, and we can, too, if we wish. Whose business is it anyway if we women want to smoke?"

There can be no argument whatsoever that so far as personal liberty is concerned, women have the same right to smoke as do the men. However, here are two facts that should be borne in mind by every girl and woman in America:

1. Tobacco harms women more physically than it does men.
2. Tobacco does more damage to the race through mothers than through fathers.

Now, that isn't the fault of the men, neither has it anything to do with "equal rights," or "equal suffrage," or any other moot question. As the small boy would say, "It is just one of those things." If it had never been intended that women should be mothers, perhaps then tobacco would damage them no more than men, but women are made differently because they have a different function to perform in life.

Repeated tests have shown that women respond more actively to smoking than do men. The quickening of the pulse is more marked in women when they smoke than in men; the same amount of tobacco will produce higher blood pressure in women than in men; the temperature of the hands and feet (due to constriction of the blood vessels) is lowered more in women than in men after the smoking of even one cigarette.

In both men and women tobacco is the foe of a normal cardiovascular system. Because the primary effect of nicotine is the constriction of the capillaries, veins and arteries of the body, both the pulse rate and the blood pressure are raised, thus putting more work on the heart and more strain on the blood vessels. All these effects are especially deleterious to women, for they increase the tension and nerve pressure under which they must live. Women always have been more inclined to nervousness than have men, and now with so many women smoking, this condition has been considerably

worsened, as every physician who sees patients daily in his office can testify.

ONE of the most baleful effects of the use of nicotine is the extra load it puts upon the kidneys. While it is true that much of the poison brought into the body by tobacco smoking is thrown off by the lungs and skin, yet tobacco adds a definite load to the kidneys in their valiant endeavor to eliminate the poison. Anything which overloads the kidneys should be carefully watched by Americans, for our kidneys are not holding up too well under the program of diet, living habits, etc., which we follow. In the case of women who are to become mothers, kidney overload should be particularly guarded against, for pregnancy always puts a great strain on the kidneys, even when such poisons as alcohol and nicotine are not present.

And that brings us to the vital question of the effect of tobacco in pregnancy.

These two facts are indisputable: (1) Nicotine is one of the few substances that passes through the placenta to the fetus; (2) Nicotine passes to the infant in its mother's milk.

In view of the virulence of the poison that nicotine is, damage both to the unborn child and to the nursing child is inevitable when he is nicotinized before and after birth.

Thousands of experiments have been made upon the progeny of the lower animals, but all reveal the same result. For example, in 1937, L. A. Pechstein and W. R. Reynolds tested the effects of tobacco smoke on four generations of white rats. (See *How to Live*, by Fisher and Fisk, pp. 283-284.) Four facts were revealed:

1. The size of the litter was reduced in all generations. In the fourth generation the average litter became 3.4 instead of the normal 8.5.

2. Many of the young were stunted.

3. Each succeeding generation of smoke-fumed rats became less adept in finding their way out of a maze (a mechanical contrivance to test the mentality of the rat).

4. The prenatal and postnatal mortality rates were increased from generation to generation, until only 17.6 percent of those born in the fourth generation survived. Thus the stock was practically eliminated by four generations of exposure to tobacco fumes. Each generation was subjected to the fumes of tobacco from 30 minutes to 3 hours daily from 30 to 62 days. The tobacco burned varied from 5 to 20 grams at each fuming, and was burned in a small tubular container in the center of the cage. Since nicotine has a high boiling point (447.2° F.), much of the poison never reached the rats because of condensation on the walls of the tube and of the cage. The human mother who smokes absorbs much more nicotine into her system than those rat mothers did.

It has been proved, too, that the heavy use of nicotine through sclerosis produces atrophy and degeneration in ovaries and testicles, and thus tends to barrenness.

To be sure, the smoking habit has become widespread among women of recent years only in America, and medical statistics over a long period of years are not therefore

"Every girl and woman should consider her unborn children when she asks the question, "Shall I smoke?"

vailable, but preliminary reports hus far made indicate that the num-ber of stillbirths and premature chil-dren born to habitually smoking nothers is markedly higher than for nothers who are abstainers from to-bacco.

Physicians also report that as moking among girls and women in-reases, the number of women atients suffering from impaired en-ocrine activity is also increasing. his is inescapable, for the ductless lands of the body, such as the pitu-ary, the thyroids, the adrenals, and ne ovaries, are closely linked with ne emotional balance of the body, nd anything, like nicotine, which ncreases nervousness, raises the lood pressure, increases the pulse ate, etc., must take its toll of the ower plants and regulators of the uman body—the endocrine glands.

The active principle in the secretions of the ductless glands is called a hormone. The hormones have a vitalizing and balancing effect upon all the tissues, nerves and bodily processes. They are the dynamos which activate every organic mechanism. When nicotine depresses the action of the glands, it depresses the activity of the hormones. Nicotine is a narcotic, and acts as a depressant upon all the glands of the body. The glands are greatly handicapped in normal functioning when such a heavy millstone as nicotine is attached to them.

JUST cause for alarm is the rapidly growing number of girls who form the tobacco habit before they have come to physical maturity. Smoking on the part of girls during their teen years is nothing less than a

tragedy, for those are the years when nicotine does its greatest damage to the growing nerve and glandular systems of the female body.

From the physical viewpoint, tobacco does more to the American people than does alcohol, for a greater number of people smoke than those who drink. Furthermore, among smokers the percentage of heavy smokers far exceeds the number of heavy drinkers among those who indulge in alcoholic beverages. This is particularly true among girls and women, for the number of female "immoderate" smokers far exceeds the girls and women who drink immoderately.

We do not wish to be misunderstood on the use of "moderate" and "immoderate," for we hold that the use of any poison is unwarranted, and that even in moderation, the use of either alcohol or tobacco damages the user, but at the same time, it is evident that so far as the effect upon the body is concerned, alcohol and nicotine in large dosages do more injury than in small amounts.

That the abstainer from nicotine has decidedly better chances for a long life than even the moderate user, was made evident by the exhaustive research of the late Dr. Raymond Pearl, of Johns Hopkins University. Dr. Pearl and his associates made complete life-tables on 6,813 white men beginning with the age of 30 to the time of death. He divided this group into three—2,095 non-users of tobacco; 2,814 moderate smokers; 1,905 heavy smokers.

For each 1,000 of the men studied, the following table shows how long they lived:

| Age | Non-Users | Moderate Smokers | Heavy Smokers |
|---|---|---|---|
| 30 | 1,000 | 1,000 | 1,000 |
| 40 | 915.5 | 908.8 | 811.9 |
| 50 | 811.6 | 784.4 | 627.0 |
| 60 | 665.6 | 619.1 | 462.3 |
| 70 | 459.2 | 414.3 | 303.9 |

This table shows beyond dispute that the abstainers at every age level lived longer than the moderate users, and much longer than the heavy users of tobacco. In another study made by Dr. Pearl he ascertained that the heavy users of tobacco die sooner than the heavy users of alcohol.

It is true that the table above was made after a study of men only, but women fare no better, and in some respects worse, from the use of tobacco than do men. With the astounding increase in the number of women smokers during the last ten years, the conclusion is inescapable that the health of our women will be severely damaged, and worst of all, that American babies, many of whom are being born and will be born of tobacco addict mothers, will be fearfully handicapped by the poison habit of their mothers.

We come back to the question asked in the title, "Should Women Smoke?" As we look at that question in the light of what tobacco does to the female body, and through her to the children of our race, we think of the observation that Charles Kingsley long ago made. Kingsley declared there are two kinds of freedom: freedom to do what one likes, and freedom to do what one ought. Said Kingsley: "The first freedom is a fallacy, for in the last analysis, men are free only to do the things they ought."

# Rising Prices—How To Meet Them

*Fern M. Kimball*

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"WE hear much talk about the increased cost of living. Thus far this is largely propaganda," says Roger Babson. "In July, 1941, living costs are ten percent below 1929 while wages are ten percent higher. During this war there has been an increase in the United States of only five percent, and that largely in cities and defense areas. When farm prices reach parity, there will be a slowing down in the rate of increase.

"The honest answer to this entire cost of living question is this: If we insist upon having the *same* things in the *same* amount as before September, 1939, then our cost of living will go up considerably. If, however, we will be satisfied with certain substitutes that are nearly as good and perhaps healthier, and if *we will cut out waste* we will have nothing to fear. However, look for real growing pains in the defense effort. Controls will soon begin to grip. Expect virtual elimination of civilian uses for many nonessentials. Supplies of luxuries will shorten; merchants will be unable to restock. There will be further demands of simplification and standardization of consumers' items, but even this need not increase the honest cost of living, which is very different from the habits of living."

We see in this statement a forecast for the need of making sacrifice of the nonessentials, the elimination of waste, and the use of the "just as good," but not the same, as we have been using. This is the appeal now being made to the people of our nation both for consumer protection and for defense needs.

The civilian consumer is being given every consideration along with the defense program. From the Consumer Division, Office of Civilian Supply, help is being given to keep prices in line through price stabilization, through appeals for self-restraint, through the spreading of sound economic information, through the development and use of standards and informative labeling, through discouraging "scare advertising" and through curbing installment buying. The Consumer Division is working with public and private organizations to educate and give protection to consumers.

Harriett Elliott, Consumer Commissioner of the Consumer Division, in her article "Price and Supply in the Home Front" writes, "Every increase in food prices places a burden on the low-income consumer. The food prices occurring at the present time constitute a burden which must be lightened by redoubled efforts to make possible wise buying, to assist consumers to know and use less expensive foods which give the same food values, and to promote special programs which put food of high nutritive value within reach of all families. Increased prices make imperative the much wider use of quality standards and grades to enable consumers to compare products, stretch their food pennies and make

their food purchases fit their needs. Price itself is meaningless without quality. Price controls cannot be administered unless a price applies to a specific quality."

"Civilian demands for goods must be adjusted as closely as possible to supplies available for consumption," Marriner S. Eccles says. "By deferring civilian demand at this time we can help avoid inflation, we can aid in defense, and we can store up a backlog of buying power that will help offset a post-defense slump."

When the supply will not meet the demand, prices always go up. With all that is being done to stabilize price levels, consumers will have higher prices to meet. To know the facts as they exist, to meet them with courage and with understanding, to follow advice of those who are in a position to give correct information and sound advice, is the responsibility of the consumer, and it is the action which will help him to meet rising prices.

Purchasing of goods on the installment plan has enabled the consumer to have articles which he otherwise would have had to wait for, but this system of credit has limited the purchasing power of the consumer. The high rates of interest paid on installment purchases have made the purchase price very much higher than it otherwise would have been. In paying more for the goods than he would have done had he purchased them for cash or at interest rates lower than those usually charged for installment purchases, the consumer has used some of his income that could have been saved for the purchase of other goods.

Curtailment of installment credit will limit the purchasing of non-essential goods; in turn, it will extend purchasing power for the essential goods, and it will create a demand for goods during the post-defense period, which will help to keep industry going and prices for consumer goods adjusted to that of normal times.

A CONCEPT of the essentials and the nonessentials in our living today will do a great deal to give us "honest living." A concept of the basic human needs—the essentials in building strong, healthy, happy individuals—is important to us in meeting the living problems of today.

Enterprising families have found that it is important to make a careful estimate of the necessary expenses for family living. They realize that they need to have a fairly accurate estimate of the amount of food that will keep the family healthy and growing.

Forty percent of the American people do not have adequate diets. Fifty percent more green vegetables are needed and seventy percent more tomatoes and citrus fruits. More eggs, fish, and meats, more whole grains, more milk and milk products are needed. These protective foods should be put into the pattern of eating every day. Hungry people, undernourished people, ill people do not make a strong nation.

The amount to be expended for food will depend on what the family can produce and preserve for its own use, the substitutes it can use without sacrificing essential food factors, and its knowledge of how to prepare foods to preserve and conserve food nutrients. Wise meal planners will learn the season when different

oods are cheapest, the most eco omical forms in which food comes, nd the most economical quantities n which to buy foods.

"A good diet cannot be judged o much by the cost as by the ele- nents the different foods supply. Iow to get the most of these at a ost within the limits of income is he responsibility of the homemaker. Even within income limits good neals can be had, but it takes knowl- dge to make sure that they supply vhat the body needs. If orange uice is too high as a source of Vita- nin C, it is possible to get adequate mounts from tomato juice, cab- age, salads and fruits in season."

Prices and quality standards for ther items besides foods have a irect bearing on the consumer's ood budget since expenditures for nese items often crowd the food udget.

UP to the present time, the con- sumer has felt very little hard- ip in the way of rising prices in othing, but now budgets need to rovide for this as there is evidence at there will be some rise in cloth- g prices. To get the most for our ollar, we will need to know the anges that are being made in ma- rials, styles, weaves, workmanship, cetera. Naturally, there will be tendency on the part of the con- mer to purchase a cheaper article, it this may mean waste and in- ficiency in the home. Goods ought for a purpose they do not rve, clothes that do not wear well, ust be replaced. "When the pur- aser makes his purchase he should armed with intelligence and in- rmation to know whether a shirt one dollar or a dress at five dollars is in reality cheaper than one which costs more."

A planned clothing program including wise buying, home construction of clothing, and good care of clothing will be important if the clothing needs are met.

To prevent further increases in rents, the Consumer Division is assisting local communities to set up "Fair Rent Committees" that will make a study of conditions and do what they can to hold rents to a pre-defense level and give families healthy living conditions.

To conserve purchasing power, consumers can buy coal in the summer when prices are lower. It has been customary in many localities for retail coal dealers to offer substantial discounts during the summer months for the purchase of coal. Consumers can work together to secure the cooperation of coal dealers.

The Consumer Division of the Civilian Supply Administration is enlisting interest in a campaign whereby communities can carry on an educational program and secure the necessary factual information to help them determine good purchasing values.

Consumers should insist upon knowing why any price is increased or whether the price in any locality is out of line with prices in other places. A bimonthly bulletin, "Consumer Prices,"* is now sent out to furnish information about supplies and prices of food, clothing, shelter, home furnishings and other articles of consumer expenditure so that consumers may plan their buying

*This bulletin will be available through the Consumer Division of county defense councils.

wisely, make the best use of commodities, and learn good substitutes for articles prohibitive because of price.

WHEN the basic physical necessities are planned for, then the flexible necessities should be considered and planned for—medical, educational and social needs. Until these essentials *must* be limited or sacrificed, the family budget should provide for them. We may need to be ingenious in order to secure these essentials for satisfactory living.

If we as consumers can restrain from purchasing the nonessentials, if we can substitute those commodities of which there is a greater supply than demand for those we are used to purchasing, if we can produce more of our food and clothing, if we will take better care of clothing and equipment so that usefulness is extended, if we will eliminate all forms of waste, if we will plan our expenditures to meet essential needs, if we will study and obtain all information possible for better buymanship, if we will make use of standards and informative labeling, we will be able to meet rising costs and have satisfactory living.

Ever since the organization of the Church of Jesus Christ of Latter-day Saints, similar advice has been given. Faith in the counsel given us, observance of the principles of the Gospel and a willingness to make the necessary sacrifices, will give us courage to meet the economic conditions in this emergency period.

# AUTUMN MOOD

*Leone G. Layton*

Now sadness comes—
The long autumnal days
That pierce our hearts.
The birds go on their way
To southland sunshine.
I am left alone—
Here left to listen
To the swishing moan
Of winds come seeking,
Seeking dying leaves
Playing the dance of death.
My spirit grieves,
Loving the poignant sadness of the song
Autumn winds sing,
Yet wishing that from dying beauty's bier
I too could wing.

# The Striped Pencil

*Eva Willes Wangsgaard*

"I'LL give it to you now, Celinda," and Judith Rawson twirled a red, white, and lue pencil in her small fingers.

"But I don't want it," Celinda aid, and she tossed her light brown nglets in emphasis.

"Why don't you want it? Two ays ago you were wild about it. ou said you wouldn't play with me ny more if I didn't give it to you. ow you won't take it. Why?"

Celinda flashed a knowing smile. Teacher's going to give us new penils today. I saw the box on her esk."

So that was it. Judith looked at ne three inches of striped pencil. Monday it had been a new one. She ad brought it to school and reveled n the envy of the whole third-grade lass. But it hadn't proved as good s it was pretty. It kept breaking, nd now there was hardly any pencil ft.

Judith thought over the situation. eacher would have the new pencils assed and would instruct the monior to pass Judith by because Judith ould have this one. Miss Warnock ould say that no child needed two.

Then she thought of her playhates. How they would laugh and ease her, especially the ones who ad coaxed hardest for the bright bol on Monday! "Stingy! Stingy! ee what you get." She couldn't ear even to think of it.

The teacher announced recess. udith found a place under the ooden steps and sat down to think things over. She couldn't take the pencil home. She couldn't put it back in Father's desk now. It was so short. Father would know that someone had taken it out and used it. Margie would remember how she had coaxed Father for it when it was new, and Artie would torment her. Her eyes smarted. She knew she shouldn't have taken it. What could she do? She couldn't bear to have Father look at her the way he would when he found out what had happened.

He had said that he couldn't give it to one when all three of the children wanted it, so he had put it into the little hidden drawer in his desk. It didn't help much to remember that he had intended to give it to Judith before the other children saw it and wanted it too. He *hadn't* given it to her. She had taken it. Now she didn't even want it.

She crawled out from her hiding place. Maybe Arnold would like it.

But Arnold had heard about the new pencils. So had Mary and Hazel and Blanche. Recess time was nearly gone. You couldn't throw a red, white, and blue pencil down in the schoolyard or in the grass. It stood out bright as a peacock. Somebody would pick it up and take it to teacher and say, "Here's Judith Rawson's pencil." Then Miss Warnock would ask where she had got such a pretty one.

All of a sudden there was a dreadful pain in her throat. She wondered if she were going to have scarlet fever all over again.

She ran to the creek. The water went slipping by in little ripples. Judith looked around. Nobody was paying any attention. She leaned over the stream and opened her fingers. The bright strip of wood floated away like a little red, white, and blue canoe. Judith sighed and straightened up. The pencil was gone, but the hurt in her throat was still there. Maybe it was even worse.

The bell rang. The first grade gathered in a wriggly line before the east door of the little two-room schoolhouse. Judith stood with the second and third-grade pupils at the west door. Miss Warnock stood on the stoop with the handle of the bell tucked up her long sleeve.

"Order!" she commanded. The buzzing stopped. The organ began to play *Marching Through Georgia*, and the children filed in.

Judith had never taken her seat and sat so quietly before. Teacher was pleased and called on her to pass the pencils. Judith stood up, and her spirits rose with her. She could have a pencil after all. No one had told Miss Warnock.

ON the way home, Judith kept fingering her slender golden treasure. It wasn't round, but it had six corners. She felt its sharp edges. She had never seen anything more beautiful. But something was still wrong. She didn't feel well. Something ached inside, and looking at the pencil somehow made it worse.

At supper, Mother asked, "Are you ill, Judith?" Judith shook her head, but she sat too still and couldn't eat much. Food refused to be pushed down her throat. There didn't seem to be room.

After supper, when the dishes had been washed and wiped, Margie and Judith sat at the dining table with their books. Father came in from his chores, washed his hands, and sat down in the wicker rocker with the paper.

Suddenly he looked up. "Weren't report cards due today?" he asked.

"Yes. Oh, yes!" and the children ran to get their cards, and then presented them proudly.

Father examined them. He beamed. "Not one low mark. Not one complaint."

The children waited expectantly.

"Why, Judith," Father said, "what a wonderful record! All excellents! You should have something for that. What shall it be? A kiss?" He kissed both the girls. "Maybe we can find something that lasts longer."

He went to the desk. He opened the "secret" drawer.

Judith's brown eyes opened in alarm. She stood stiff and shivery. Father looked back at her. She dropped her eyes and studied the little spider webs of white thread in the blue squares of the checked gingham cushion of the chair.

"Where is the pencil, Judith?" he asked.

"In the creek," said Judith.

"Was it an accident?" asked Father. Judith was very still. "Was it an accident?" Father repeated.

"No, sir," Judith whispered.

"Tell me about it," he said.

Judith told. Father sat very thoughtful.

Finally he began to speak. "You realize, don't you, Judith, that if you continue doing tricks like this you'll be just like that pencil? You look all right outside, but you'll be

eak and useless inside. What good a perfect report card if you have faulty, too faulty, character?"

"No good," Judith answered.

"But you are different from the encil. Nobody can give it a new ead, but you can make yourself as rong inside as you make up your ind to be."

"Yes, sir," said Judith.

"How do you intend to go about ?" Father asked.

Judith thought. She would offer pick gooseberries. That ought make anybody strong inside. The ork was so slow and the limbs were prickly. But gooseberries wouldn't e ready for months. She thought gain.

"I could do the supper dishes one for a whole week," she said, ut it seemed like a dreadful doom.

Father just waited. Evidently he as not satisfied. Judith thought nd considered what would be likely make a person grow stronger in- de. "I would read the *Bible*, too," e thought aloud. "You could tell e which verses."

Father rested his right hand on er head a moment; then he rose nd took the *Bible* off its shelf in e bookcase. It was a great book, uch heavier than a child could lift, nd the beginning letters on all the apters were fancy and written in old. Father laid it carefully down the table under the hanging lamp nd drew up a chair for Judith. He rned the pages until he found the ght place; then he went back to e wicker rocker and picked up a ook to read.

Judith stole a peek. It was *avid Harum*. Judith turned back the *Bible*.

AT the top of the page was the word "PROVERBS." The outside column was headed "Chapter XX." At first, she couldn't understand what she read about things like iniquity and scorners, kings, mockers, and wine. But there must be something helpful here because Father always had a reason for what he made her do.

The fifth verse made her stop and think: "Counsel in the heart of man is like deep water; but a man of understanding will draw it out." She remembered that something in Father had drawn from her heart the thing that had been troubling her, and she remembered how silently he had waited for her to draw upon her own counsel. But she knew she had not yet found the verse Father had meant for her to find.

The answer was not in the next verse, either, but she stopped and thought again after reading number seven: "The just man walketh in his integrity: his children are blessed after him."

She wanted to ask Father what "integrity" meant, but he would just say, "consult the dictionary," so she did. But she still couldn't see. She wrote the word on a piece of paper and took it to Mother who was setting the sponge for bread. Mother said that it meant being good through and through.

Judith went back to her *Bible* and reread the verse. Maybe that was what Father had wanted her to see —that it wasn't the value of the pencil that mattered, though a pencil like that would cost a dime, and a dime was a lot of money, but it was the doing of a dishonest thing. And it wasn't the *now* that counted, either. She had met and faced that

difficulty and was paying for it. But it was that children grow up to be parents, and if they haven't "integrity," they can't live right themselves. So how could they be a help and a blessing to their own little children?

But maybe even that was not all Father was trying to have her understand. She read on. Number nine said: "Who can say, I have made my heart clean, I am pure from my sin?"

And numbers eleven and twelve: "Even a child is known by his doings, whether his work be pure, and whether it be right.

"The hearing ear, and the seeing eye, the Lord hath made even both of them." So being bright in school was a gift lent by the Lord and must be carefully used.

There was nothing again that Judith could apply until she came to verse fifteen: "There is gold, and a multitude of rubies: but the lips of knowledge are a precious jewel." And there were striped pencils, too. Oh, someday she hoped to have touched the "lips of knowledge" that Father had!

But it was the seventeenth verse that brought her the true understanding: "Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel." Judith remembered the sweetness of Monday, when she had been the most sought after child in the school. And she remembered this afternoon, when she had sat under the steps with a great problem in her head and a pain in her throat that went way, way down.

She was still ashamed, but understanding made her feel better. The badness inside the pencil didn't hurt, but the hurt inside a child made her do something about it.

Judith went and stood beside Father. He looked up from his reading and waited.

"I have found it," Judith said. "The striped pencil was pretty, but it wasn't worth the price of taking something not mine. Are pretty things always not worth it?"

"Not always," Father said, "but often. But you have that knowledge now, and that is a precious jewel. It is not pretty, but beautiful. It is all the more beautiful because you earned it. Tomorrow, I shall get you a small *Bible* all for your own. Would you like that, Judith?"

Judith kissed him for answer and the pain was all gone.

## SOLUTION

*Carol Chamberlain*

A problem solved . . .
A sense of peace,
A happy heart,
A smile's release;
New love of life . . .
Of everyone;
Gone is strife—
The battle's won.

# ne Present-day Need For Training ur Daughters In Homemaking Skills

*Leda T. Jensen*

*Relief Society General Board Member*

"Train up a child in the way he should go: and when he is old, he will not depart om it." (Proverbs 22:6)

ALL members of a family living together in a home should be interested in that home as ore than a place in which to eat id sleep and to which they may go hen there is no other place to go. The wise mother, interested in e welfare of her children, does not rry the full responsibility of the me no matter how heavy or light e load may be. She enlists the lp and cooperation of every mem- r of her family. She trains each ie to accept in the spirit of fair ay his share of responsibility and tivity.

No matter what other interests girl has in life, what line of aca- mic learning she desires to pursue, hat service she chooses to render the world, every normal girl ex- cts some day to marry and have home. Such being the case, re- rdless of the training she may ac- ire in other fields, she should be ined in the art and skill of home- aking. Girls cannot fully enjoy eir homes and families unless they ve learned proper values relative homemaking activities.

Heads of dormitories, mothers in ission homes, matrons in nurses' mes and elsewhere where girls me together to live in groups, re- rt that many girls show little evi- nce of having been trained in the arts and skills of the home. Many are untidy; they do not clean and repair their clothing; they cannot properly make a bed, set a table, or wash dishes, and they lack managerial ability. Because of lack of training, they have poor habits which are difficult to overcome; they do not enter with zest into required duties, and it takes them longer to perform a given task. A lesser degree of happiness is the result.

HOMEMAKING experiences include clothing purchase, production, and care, food purchase and preparation, home improvement activities, infant care, guidance of children, home management, consumer buying as well as experiences in family and social relationships and personal care and improvement.

The more we know about any subject, and the more skillful we are at performing any task, the more satisfaction we derive therefrom.

The girl who does not know the easy and effective means of housekeeping, how to purchase and wisely conserve household furnishings, clothing, and food supplies, how to prepare balanced meals, how to care for the baby, how to make her home livable and attractive, may substitute confusion, conflict and distaste

for home and its problems, which is frequently the reaction of the girl who lacks training, for the joy that comes from being prepared.

Mothers want their daughters to find their greatest peace, joy, and happiness in their homes. They also want them to have time outside of their homemaking activities for intellectual development, social and religious activities. This will be possible if girls have acquired managerial ability and a working knowledge of homemaking skills.

Girls should be taught to share the activities of the home as soon as they are able to assume responsibility. Certain inescapable duties should be theirs. Their attitude toward these duties should be, "This is my home; I am a member of the family; I must contribute to the well-being of the family in order to deal fairly with other members." If all members of a family could grow up with this philosophy of home life, much unpleasantness and conflict would be avoided, and harmony would prevail.

Much of the training in homemaking skills should be given in the early, formative years of a child's life, before the schools and society demand a great deal of time for specialization in other lines of activity which are remotely, if at all, connected with the home.

It is unfortunate that many mothers lack the necessary training themselves, and often they also lack the time to properly train their daughters. For these reasons, we should appreciate what our schools are doing to supplement the home. No matter what other courses a girl desires to study in high school or college, she should, by all means, avail herself of at least the general courses offered in homemaking subjects. Young girls should be impressed with the importance of this type of training, so that popular opinion, lack of interest, what the crowd does, or other factors will not keep her out of homemaking classes.

TODAY the world needs young people who are prepared to render definite kinds of service. The better prepared one is, the less difficulty he has in finding a place to be of service, and the easier it is for him to adjust to life's problems, and to find peace and happiness.

Homemaking skills have definite values. In these days of economic stress and strain, with indications of darker days ahead, the economic values attached to the ability to sew, to plan wisely the food requirements of the family, to cook well, and to purchase wisely is very apparent to those who actually work with time and figures to determine economic values.

No girl should grow up to say, "I've never taken a stitch in my life; I can't use a thimble; I've never helped with the family laundry; I can't bake a cake; I've never mended my clothes or darned my hose." No one girl is apt to become an expert in all lines of homemaking, but there is no reason for her not knowing the fundamentals in all lines in case a need for this knowledge arises.

The family income may be large enough to relieve her of the necessity of home production in order to conserve and stretch the buying power of the family dollars, but one cannot see all the problems that lie ahead, and there is no greater asset to any individual than to be pre-

pared. If she is prepared, she can meet her problems, whatever they may be; and better still, she will find numerous avenues for service to others. Only when selfishness ceases to rule our lives, when we learn that only those things endure which we give to or share with others, will we be on the way to peace on earth and the Christian way of life.

THERE are other important values attached to the acquiring of homemaking skills apart from the economic values involved.

People who work together understand one another and have sympathy for one another. If mothers and daughters plan together, and work together to carry out their plans, a closer companionship grows up between them than is possible when mothers make all the plans in the home and execute them themselves while daughter goes her way with her interests all outside the home. Mothers need to get close to their daughters and enjoy confidential companionship with them.

Today the home is losing much of its influence in the lives of children, because the movies and other outside interests have taken the place of activities in the home. There is little challenge to our personal development to sit leisurely back in a comfortable seat watching a movie or listening to many of the programs offered for entertainment today. While there is value in much of our commercial entertainment when taken in moderation and with careful attention to the type, in the lives of too many people today it occupies too much of their leisure time in proportion to the benefits derived from it.

Many thinking men and women who are trying to analyze the problems of today say that great changes are ahead for us in our thinking and in our habits and way of life. Many artificial standards have been built up in our great democracy. Too many people, old and young, want to be on the move all the time, going places, being entertained, spending money, living a life of excess; otherwise, they are restless and bored with life. We must return to an appreciation of simple things —entertainment and other family activities in the home, good books, et cetera; frugality, high moral standards, and other worthwhile virtues must be restored to their positions of importance.

IN harmony with this trend of thinking, a third value is to be found in the mastery of homemaking skills—the satisfaction and joy that comes to one through working with one's hands to create and achieve. To make an article of wearing apparel, to crochet an interesting pattern, to knit a sweater, to bake a cake, to plant and raise to maturity a flower garden, to decorate one's room, to mend and darn skillfully, are all creative experiences, which, if entered into with enthusiasm and carried to completion, will bring satisfaction and joy not experienced by those whose hands lie idle.

Not all girls will find interest in the same form of creative art. Many people do not sew or do handwork because of a nervous or irritable reaction to it. Allowances, of course, must be made in such cases, but girls who can learn to do these things without these unpleasant reactions

should be given the opportunity. They usually experience great joy from this type of activity.

We cannot properly train our daughters in homemaking skills and creative arts unless we have mastered them ourselves. None of us are too old to learn if we are converted to the need for learning and are determined to become accomplished. By watching others do things who are skilled and enthusiastic about what they are doing, and by soliciting their help, which they are generally willing to give, we too should be able to achieve.

Well-directed conversation about current literature, current events, improved methods of housekeeping, newer findings in the field of nutrition, beauty hints, and numberless other subjects add to our pleasure and profit while knitting, crocheting, doing needlepoint or embroidery, or piecing quilt blocks.

Who does the quilting in Relief Society today? Too often a few of the older women in the wards who are masters of the art. Unless we interest the younger members in learning the art of quilting, it will be relegated to the past, and one of the fine traditions of Relief Society will be lost.

For the amount of money spent, nothing can take the place of a homemade quilt, neither for comfort nor appearance, whether it be made of lengths of fabric or pieced blocks. There is romance and interest in a pieced quilt. One scrap of material will recall a certain dress and the important occasion upon which it was worn; another will recall how adorable the baby looked in a certain dress, or what a gay shirt or play suit brother had, made from this material. If one sews the family clothing at home, many scraps left from the articles made can be put to use as attractive quilt blocks. Quilting is an outlet for expression and is a creative art that has not lost its power to give satisfaction.

As mothers, let us take an inventory of our own sense of values and the degree of success we have reached as well-rounded homemakers. If we find ourselves wanting, let us plan and order our lives to include some of the important values we have neglected. Then let us strive to help our daughters recognize true values.

Many people travel through life managing, in some way or other, to get along without knowing the joy that comes from living according to high standards. It is our privilege to choose whether we will travel on the high road or the low. When we climb to a high level and experience the satisfaction that comes from so doing, we wonder how we could have found happiness on the lower road.

Home is the cradle of progress and civilization. Here foundations for happy lives are laid. We should sense our responsibility in doing all we can to help our daughters prepare themselves to be wise, helpful wives and mothers when they assume those roles in homes of their own.

The need today for training our daughters in homemaking skills is apparent. As mothers in Israel we should resolve to rally to our responsibility and to discharge it with enthusiasm and efficiency.

# Winter Cheer From Growing Plants

*James M. Kirkham*
*Secretary of Church Beautification Committee*

POETAZ NARCISSUS, ORANGE CUP

IF anyone doubts what is taking place in the Church Beautification Program, he has only to make a careful survey or read reports coming in from the different ward committees to be convinced. There are many outstanding achievements. We find that many communities are cleaner, more wholesome, and more livable. As a result of the campaign, we have more beauty spots and fewer unsightly places. Many home grounds have been improved and made more lovely through the inspiration received from those actively engaged in this beautification program.

In all of this, the women of the Church have taken a very active part. We appreciate your wholehearted support. Orchids to you!

The flower shows held in wards or at county and state fairs have given us a splendid opportunity to select the kind and variety of flowers that we would like to have in our homes or gardens, either this winter or next spring.

We suggest that a survey be made in every ward to learn what plants, roots, or bulbs, are available for exchange or purchase from neighbors. This is one way to increase the number and kind of flowers and shrubs at very little cost. If there is a surplus, it may be given to some neighbor who needs encouragement to beautify his home grounds.

THE fall season is upon us, and winter will soon be here. Many have had the experience and others should know the joy of having flowers in the house all winter long. A great variety of flowers will bloom indoors with little trouble. Arranged on shelves or in a window box near a sunny window, they will keep bright throughout the winter.

The easiest plant to grow indoors is the bulb, both the hardy kind which is usually grown in gardens, and the tender variety which will not stand our cold winters, but grow vigorously indoors. The culture of bulbs for winter flowering is becoming more popular all the time. The careful selection of good firm

bulbs of different varieties will result in a succession of bloom from December until spring.

A bulb is the underground storehouse of a plant, and it contains the unfolded plant yet to come, which under favorable conditions will yield fragrant flowers. Some bulbs need potting in soil, others can be grown in bowls with fiber, moss, or even pebbles and water.

Select bulbs according to the experience you have had and the attention you are willing to give them. It is easiest to grow those which flower in pebbles and water, but more interesting, and a better test of your gardening skill, to bring into flower those which require soil.

All bulbs can be grown in soil, a smaller number in fiber, and still fewer in water with pebbles or moss. A few of the latter include the tender narcissi, known as Paper Whites (white), Soliel d'Or (yellow), and Chinese sacred lilies; also the largest size hyacinths and lilies of the valley.

In bulb fiber, which is a mixture of peat and plant food, it is possible to grow, in bowls without drainage, all of the above, together with daffodils, early tulips, crocuses, freesias, calla lilies, grape hyacinths, and scillas.

In pots with soil, all of the above bulbs can be grown, together with all garden tulips and narcissi, amarylis, Roman hyacinths, and, by the more skillful, lilies.

From this list, one may select a pleasing assortment of flowers to decorate the winter garden. By starting bulbs in succession, a bowl or pot may be replaced as soon as its flowers fade, and a continuous display can be maintained throughout the season.

The bulb is packed full of foodstuff and it requires clean water and plenty of fresh air. Once the plant is well up, if you want to prolong the growth and flowering, do not keep it in too high a temperature; or, on the other hand, if you wish to force it into bloom for any particular reason then bring the plant out into a warm room.

In order to grow roots, the plant must have darkness, and it must be kept damp and cool. Many like to place bulbs away after planting, keeping them in a cool dark cellar or closet for about six weeks.

GERANIUMS are favorite plants for winter, but they will not flower well unless they can have plenty of sunshine. Geraniums that have flowered during the summer will not bloom during the winter. Nature demands that they need a rest. Start new cuttings, and when they reach the blooming stage you will have flowers for at least four months and maybe longer. Plant cuttings in small pots. They do not need too much water, but should be kept moist at all times.

For next winter's house flowers, start cuttings of geraniums, coleus, begonias, and others right now. Plant cuttings in a jar or small box of fine sand. Keep them moist, and roots will soon start. When sprouts are about one inch long, each cutting should be replanted in a small pot of sandy soil.

If you want an attractive vine, select a good firm sweet potato. Place it in a glass container or jar filled with water, so that a part of the sweet potato is out of the water and will remain that way; soon you will have a beautiful vine. The tuber

may be started in a hanging basket or bowl. A piece of charcoal should be kept in the water at all times to keep it sweet and pure. Warmth is necessary for the growth of a good vine. It does not need to be kept in a dark place to start growth. There are many varieties of ivy, wandering Jew, and other vines which may add to the attractiveness of the home during the winter season.

Thoughtful planning in the selection of containers, such as the jardiniere, in regard to color and design, may greatly add to the artistic effect of the room. Such containers will also enable one to use flowering plants for attractive table decoration during the non-growing season.

With such leadership as the Relief Society members are able to give this beautification program, there is no doubt but what our Church property and our homes will be more beautiful. Likewise, with the aid of the Relief Society members, the coming winter will be more enjoyable because of the flowers that will be found blooming in their homes.

# A BOW TO THE MORMONS
# A LINE O'TYPE OR TWO

The following interesting item appeared in the *Chicago Daily Tribune*, September 16, 1940.

"We came back from Salt Lake City with plans for a winter's reading about the Mormons, whose pioneering forms one of the strangest and most fascinating chapters of American history. We will probably begin with M. B. Werner's *Brigham Young*, a work of some years' vintage which we have not yet tackled. Its point of view toward the religious background is, no doubt, highly cynical. Mark Twain, too, has been elaborately humorous on the subject. But wisecracks grow old and wither away while the Mormons continue to pattern their lives after the industrious bee and to make their desert blossom, year after year, like the rose.

"Every Mormon is apparently under a vow to water his lawn three times a day and plant trees and flowers wherever possible. The idea, prevalent in Chicago, of chopping down cottonwoods as votive offerings to the sewer pipe cult, would seem like sacrilege to a citizen of Salt Lake. The residential districts are a pageant of garden exhibits, even when the houses are merely those of the low-salaried middle class. Water meter rates are fairly high, but these thrifty folk pay their bills gladly for the sake of their petunias and rambler roses.

"We remember, in particular, one fine home in a new subdivision where the petunias in bloom ran into acreage, evoking ohs and ahs of admiration from a 'Seeing Salt Lake' bus. Beyond the wall of that radiant little estate was open country—a sage brush hillside, stark and hostile to civilization. The contrast was of more value as a commentary on Mormonism, than a shelf of printed controversy by skeptics over the alleged revelations of Joseph Smith."

# HAPPENINGS

*Annie Wells Cannon*

If somber thoughts assail you as you tread
The russet carpet that the night-wind spread,
Look to the hills aglow with gold and red!

THE world we love is on the brink of chaos and destruction, combatting a tempestuous madness never known before. Women today have harder tasks to face. Meet them with courage! The demands of this war call for greater sacrifice, greater force, greater faith. The call of the hour is to muster all the spiritual forces of the soul to overcome the evil that is sweeping the ideals and culture of civilization into oblivion. The words *watch and pray* have now a deeper significance!

"Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!"

ALICE MARBLE, tennis star, last month opened national headquarters in New York, to direct a physical-fitness program for American women as part of the civilian defense effort.

THIRTY wives of aircraft corporation workers took their places alongside their husbands in the San Diego defense school, a vanguard of women destined for employment where manual dexterity is paramount. Women are also called to barrage balloon details, thus releasing man power for duty with the R. A.F. Another recent call is to furnish strands of hair, as they are told human hair can be used in the manufacture of plastics which can be used in innumerable armament industries.

LADY HOWARD, beautiful Hungarian daughter-in-law of the Earl of Effingham, was imprisoned in Holloway jail, London, under defense regulations, but she harbors no ill feeling, saying she knows precautions must be taken. Now she is free it is her desire to engage in war work for Britain.

SARAH DELANO ROOSEVELT, 87, mother of the President of the United States, died in September. She was a notable American mother, greatly admired for her gracious qualities.

SOPHRONIA BATEMAN, of Utah, celebrated her eighty-ninth birthday recently. She is a pioneer and Relief Society worker. Her descendants number 173. There are five generations. Anna H. L. Vincent was also feted by her family. She reached the age of 101 in September. She is a pioneer of Utah and has over one hundred descendants.

SARAH PALFREY COOKE, of New York City, won the women's championship at the world tennis tournament held at Forest Hills in September. Helen Jacobs and Alice Marble, both professional now, are out of competition.

MARGARET STEED'S *The Sun is My Undoing*, Jane Nicholson's *Shelter*, Mary Roberts Rinehart's *Familiar Faces* and *Amazon Throne* by Bertita Harding, are among the list of worthwhile books for fall reading.

THE RELIEF SOCIETY OF THE CHURCH OF
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Motto—Charity Never Faileth
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# EDITORIAL

## *Conference Values*

PROVERBS 24:6 says: "In a multitude of counselors there is safety." The organization of our Church is unique in that it provides constantly traveling counsel. Through the activities of the General Authorities and the various general boards, missions and stakes are regularly visited; their achievements are recognized, and their problems are brought to light. Counsel is given to leaders as well as to members. They, in turn, are privileged to offer counsel, and many excellent suggestions are given for the stimulation and advancement of the work of the Church.

Returning to Church headquarters, general officers, meeting in counsel under the direction of inspired leaders, discuss these achievements and problems and carefully evaluate suggestions and recommendations which have been made. Plans, based upon these, are made for future activity.

Many of these plans, together with plans and counsel that are the result of direct inspiration, are presented to leaders and members who assemble in general conferences. Each conference the best that has been gleaned from all over the Church is presented in organized form. Plans and precepts are given which, if carried out, will bring strength to the Church, abundant life to the individual, and the world will be made a better place in which to live.

The Relief Society holds two general conferences each year. The April conference gives special emphasis to the Relief Society welfare work, which is the basic work of the Society. Special activities, such as music, *Magazine* work, et cetera, are also given consideration. The October conference features the educational program. An excerpt from an old Relief Society publication reveals the place of education in our program. It states: "This Society, though basically philanthropic, is also educational, in the best and highest sense of the word, dealing with all subjects that tend toward the elevation and advancement of women in all lines of thought and action."

The educational conference this October is particularly important. New courses of study are being introduced, designed to increase our understanding of the Gospel, to help us cope with the pronounced strains and stresses of life today, and to help us extract joy from everyday living.

Class leaders have perhaps never been more challenged than they are this year. Our greatly increased membership, due to the intensive activities of the membership-building program, calls upon them for classwork of the highest quality. Upon class leaders will depend, to a marked degree, the interest of new members in the Society and their desire to remain with it as active members. Class leaders will do well to visualize for a moment their influence as teachers of approximately 100,000 mothers and homemakers.

Our educational courses, properly taught, should promote personal growth for every class member; they should elevate standards in the homes; through the increased knowledge and understanding of mothers, children should be influenced to appreciate and want the finer things of life, things which have enduring values; testimonies of the truth of the Gospel should be strengthened, and the work of the Lord advanced.

Picture for a moment the peace, the happiness, the stability, the power of 100,000 homes presided over by women who have been so influenced by our educational program. Seeing this, class leaders have a vision of their possibilities and responsibilities, and their place in the work of Relief Society is made plain.

The October conference should be of inestimable value to class leaders in helping them to efficiently meet their responsibilities and to realize their full possibilities.

Valuable as are our conferences in directing and interpreting the work, these are not the only values to be derived from them. Other values, perhaps even greater, should be received. We should be fired anew with a testimony of the divinity of our organization; our faith should be renewed; we should be inspired with a love for the work of the Church. We should go back to the sisterhood of our local organizations full to overflowing with the glory of our calling. Then, this conversion, this enthusiasm, should be transmitted to approximately 100,000 women who are our Relief Society members. Can you see the power in this, and its influence for good?

When we review all that is to be gained from our general conferences, we recognize their importance and are grateful for the many values which they hold for us.

# Notes TO THE FIELD

## *Centennial Commemorative Book*

A SPECIAL centennial commemorative book will be issued by the General Board about May 1, 1942. This book, consisting of 96 pages, size 9x12 inches, will be chiefly pictorial, setting forth in picture and story the history of the Relief Society from its beginning to and including the general centennial celebration in April, 1942. This book will be bound in a blue paper book cover with its title "A Centenary of Relief Society" and the centennial insignia stamped in gold. The price of the book is to be fifty cents per copy, postpaid. The "Centenary of Relief Society" will make an appropriate and welcome gift, and will be off the press just in time for Mothers' Day in May, 1942. The General Board will send a special gift card with all copies of the book which are designated as gifts.

The centennial commemorative book will be historically accurate and will bring together for the first time in a single volume pictures, information, and historical material relating to the Relief Society which cannot be procured elsewhere in one place. It will be an official souvenir of interest and value to all women of the Church and will become increasingly valuable as time goes on. All stake and ward Relief Society presidents have been issued a list of historical material, and rules for its submittal, concerning which the General Board would like to receive pictures and facts to be considered for use in the centennial book. Ward presidents will make repeated announcement of the General Board's request for historical Relief Society material, and all Relief Society members who may have the desired historical pictures and facts are requested to cooperate with their ward presidents in making them available for the use of the General Board.

A limited edition of this book is contemplated, and it is realized that the demand for it may exceed the number which the General Board is now planning to print, especially in view of the exceptionally low price of fifty cents per copy. Because of the increasing difficulty, due to the national emergency, of procuring quantities of paper on short notice, a reprint on short notice in order to supply the demand might not be possible. In order not to disappoint the many members of the Relief Society who will want copies of the centennial book for themselves and for gifts to others, the General Board has asked all *Relief Society Magazine* representatives to begin at once to take advance orders for "The Centenary of Relief Society." These advance orders will be of great help to the General Board in determining the number to be printed, and those who order in advance will have their copies reserved for them. Orders may be placed at any time between now and publication of the book, and will be filled in the order in which they are received. Orders cannot be accepted without the remittance of fifty cents per copy.

## Cards Containing Articles of Faith Delayed

THE lesson preview for 1941-42 relating to theology and to visiting teachers' messages (*Relief Society Magazine* for June, 1941, pages 403-404) announced the plan of the General Board to have a printed card copy of the Articles of Faith distributed to each home by the visiting teachers during the month of October. We regret that due to the national defense situation delivery of the card stock on which the Articles of Faith are to be printed has been greatly delayed, although our order was placed months ago, and the cards will not be available for distribution in October, as planned. The latest information which we have with respect to the card stock is that delivery of the material will be made in time so that the cards can be printed and sent to the stakes during the month of November. Therefore, it is expected that these cards can be distributed to the homes by the visiting teachers at the time of the December visits.

## Change in Collection Time of Annual Membership Dues

AFTER careful consideration, the General Board of Relief Society has decided to change the time of collection of annual membership dues of the Relief Society from the month of January to the month of October. This change is to become effective during 1941. Hereafter, the annual dues will not cover the calendar year, but a membership year extending from October 1 to September 30 of the following year.

In making the change this year from a calendar to a membership year, the General Board realizes that members who paid dues in January, 1941, will be expected to pay dues on the new basis in October, 1941. However, no collection will be made next January, and the dues paid in October this year will cover the period up to September 30, 1942. Because regular weekly meetings of Relief Society are not held during the four-month period, June through September, any new members enrolled between April 1 and October 1, 1941, who paid initial membership dues during this period, are to be considered as having paid dues for the new 1941-42 membership year, and are to be issued a 1941-42 membership card without further payment of dues this year. All new members enrolling after October 1, 1941, will be expected to pay annual membership dues upon enrollment for the ensuing membership year ending September 30, 1942.

New membership cards have been issued by the General Board covering the membership year October 1, 1941, to September 30, 1942. Inasmuch as this period includes the 100th anniversary of Relief Society, the new membership card is printed in the Relief Society colors, blue and gold, and bears the official centennial insignia.

# Two New Centennial Songs For Relief Society Song Book

THE General Board announces the publication of two songs in commemoration of the Relief Society centennial. These songs, punched to fit the *Relief Society Song Book*, are the first additions to the loose-leaf *Song Book* since its publication early in 1940. The new songs are listed below, with their prices!

*A Song of Triumph*, words and music by the late Beatrice F. Stevens, 2 pages, 5c per copy, postpaid;

*In His Form*, words by Dr. Carlton Culmsee, music by Dr. Florence Jepperson Madsen, member of the General Board, 7 pages, 10c per copy, postpaid.

These songs will be off the press during the forepart of October, and will be for sale only at the offices of the General Board, 28 Bishop's Building, Salt Lake City, Utah.

Inasmuch as the combined price of the two songs is 15c, the *Song Book*, which now sells at 85c per copy, postpaid, will hereafter be priced at $1 per copy, postpaid, with the two new songs included.

# Relief Society Pin Subject to Excise Tax

THE *Relief Society Magazine* for September, 1941, carried, on page 612, announcement of the new Relief Society pin, and a description of the two grades in which it is available, at $1.00 and $1.65, respectively.

Since that time, Congress has passed a federal law providing for a 10 percent excise tax on jewelry, effective October 1, 1941. Accordingly, all Relief Society pins purchased from the General Board, October 1, 1941, and thereafter, must be sold at the following increased prices which include the excise tax:

Pin No. 1—$1.10, postpaid
Pin No. 2—$1.80, postpaid

## AUTUMN

*Dott J. Sartori*

Earth has had her May Day
And her pulsing youth,
Sung her springtime blooming,
Taught us all of truth.

Now the bright magenta
On her summer frock
And the velvet purple
Withers on its stock.

Earth has done her courting,
Spent her bridal day,
Borne her brood, the harvest,
Moved the Master's way.

Now her hair is faded
And we see her veins,
Her splendid spirit passes,
Her fulfilled trust remains.

# The Merry-Go-Round

*Alice Morrey Bailey*

## CHAPTER SEVEN

### SYNOPSIS

ALYN FORDYCE struggles against her husband,

JOHN FORDYCE, who insists upon continuing his work—which he loves—at the Milton Nurseries at a salary of $150 a month when Alyn has been used to $500 a month which he used to earn at work which he did not like. She thinks him selfish not to compensate her for her inability to have children, and is annoyed with his enthusiasm over a sport, or mutation, on an apricot tree —one that blossoms earlier than the rest. She wishes John could meet

JUDITH WYATT, whom she has met by chance, a young woman of good breeding who is to become a mother. Humiliated by her friends, who know of her reduced financial status and her refusal to admit it, Alyn decides to get a divorce. However, when she goes to fill the appointment with

JUDGE OLDHAM, her lawyer, she overhears him denouncing a woman in her same set of circumstances. She hurries out of his office without waiting to see him, but abandons divorce plans and decides to get a job. In her fruitless search for work, she is surprised and shocked to learn that she has no specific training to equip her for the business world. She also learns that a person of pride cannot play upon friendships for favors, as she has insisted that John do. She is stung by John's remark that her family's innate gift is selling. Though she has been repelled by it, Alyn determines to get a job at selling, and seizes the opportunity to sell a hat to another customer in Charlotte-Chapeaux, a hat shop where she has gone to purchase a hat.

CHARLOTTE, proprietor of Charlotte-Chapeaux, is a good-hearted, but rather coarse woman. She watches Alyn and is so pleased with her sales ability that she offers her a job, which Alyn accepts. Alyn is surprised to discover that Judith Wyatt, who is ill, is also an employee of the shop. A fine friendship is established between Judith and Alyn. Alyn arouses the wrath of Charlotte when, sensitive to her position as a clerk, she slips into the cloakroom rather than meet one of her wealthy friends who comes to buy a hat. Charlotte's rebuke is so severe that Alyn, in indignation, decides to quit her job.

ALYN did not quit her job as clerk at Charlotte Chapeaux, for when she went to the office to gather her things, she found Judith bent over her desk, sobbing quietly, deeply.

"Judith, you mustn't! Has Lottie . . . ?"

"No," said Judith. She raised her head, dabbing at her tears, trying to laugh. "I have an awful case of self-pity. I might have known I'd get caught."

"Stop trying to be brave and tell me about it. Go ahead and cry if you like. Maybe it will help."

Alyn put her arm across Judith's shoulder, and Judith did as Alyn had urged, the accumulation pouring with relief from her pent emotions.

"It's a little bit of everything. I'm homesick for Theo. I'm tired and afraid."

"Afraid? Well, that's a normal reaction I should imagine. I was afraid when I knew I was going to have my appendix out. It is just. . . ."

"I wouldn't care for myself," Judith was saying. "Theo took everything I wanted with him when he left. The only precious thing I

ever had—our love. It was so short a time to have him."

"How long?"

"We were married a year after we first met. We had been married only five months."

"Five months! Oh, how awful.

"He didn't want to die. He was delirious—pneumonia—and he kept fighting. We pinned the covers to the mattress above his shoulders, but his hands kept working back and forth. 'A man can't fight, a man can't fight!' he repeated over and over. It was awful."

Alyn, searching her mind for comforting words, could find none. She wished fervently that John were here. He could be so reassuring, so restful.

"I thought it would be easier by now, but it gets worse. I need him so, and, wherever he is, I know that he needs me, too, that he is waiting for me. All we had was each other. I often hear his footsteps, almost his voice. Every once in awhile I look up and see someone like him on the street. Before I can think, my heart leaps. I just can't get used to him being gone."

"But your baby, Judith. You must think of it."

"I know. I do most of the time, but he needs a father as much as he does a mother. Everything is so hopeless—a little lonesome child in the care of strangers, a working mother, and no father. . . . "

"Oh, you'll find some comfortable, baby-loving soul who will be glad to mother the baby for you."

"Yes," said Judith, and laughed suddenly. "I can be the father, coming home from the office at night with a new whistle, or a doll—if it's a girl. You see how silly I am?"

"Your husband's people, Judith? What about them?"

"Theo had no people. We were both orphans. That was really the thing that brought us together. Then we found so many things in common—books, music, plays. In fact, everything! But it was that background that made everything so understandable. Neither of us had anyone."

"You soon will have, Judith," said Alyn brightly. "Before you know it that youngster will be here, and then you will have someone that demands all your attention. What do you think it will be, a boy or a girl?"

"I really don't care. A first-born is generally thought of as a son, isn't it? But a girl would be sweet! Think of it—dressing her, sending her to school, hearing her prayers, her confidences. Oh, Alyn, how awful of me to be so thankless, so serious. . . . "

"The serious thing is your being cooped up here all day. You need fresh air and sunshine. No wonder your thoughts are dark. Lottie said she'd begged you to quit, that she'd continue your wages. You really oughtn't to refuse, Judith."

Judith's chin lifted. "No, Alyn. The baby and I will pay our own way. Lottie's grand, letting me work so long. I couldn't take advantage of her generosity. Besides, Lottie has load enough. Her sister was left with nine children and not a cent in the world. Lottie is sending all of them through school. Eight years she's been at it now, and there are still many years ahead for her, but she never mentions it."

"I didn't know that," said Alyn. "It makes things different."

"Alyn, I'm a new woman," Judith

suddenly exclaimed. "My troubles seemed so colossal and so real, but now I feel wonderfully relieved. I don't know why I let things bother me so much. It's amazing what having a friendly shoulder to weep on has done for me. Thank you so much."

"I'll tell you what I'll do," said Alyn. "It's five-thirty right this minute. I'm going to call a taxi and take you home with me to dinner. After dinner we'll do whatever you want to do—go to a movie or chat. It'll be fun!" And Alyn was thrilled herself at the prospect of it. What would John think of Judith? Probably he wouldn't like her at all.

BUT John did like Judith! He warmed to her immediately. He came forward to meet her carrying a little box as if it contained something priceless.

"Well, well, so this is Judith! Alyn has told me so much about you that it's like meeting an old friend." Alyn could have hugged him, for she really hadn't said much about anything connected with the store to John.

"I love Alyn," said Judith simply.

"Well, at least we have something in common," said John, his brown eyes twinkling.

Judith smiled, "Give me an apron please, and I'll help with the dinner."

"Now you girls curb your ambitions about that dinner for a few minutes," John continued. "I have something to show you. This is a great occasion, made greater by a fifty percent greater audience."

With an air of mystification, he carefully laid the box down on the table and opened it. One by one, he produced three apricots, amazingly large, beautifully colored, and smooth of skin. "Now, why," he said, "did I bring home three instead of two? I thought at the time that it was because the box would hold three and because they were the first to ripen, but now I know one was for Judith."

"Oh, lovely!" exclaimed Judith. "I didn't know apricots were ripe."

"They are truly beautiful, John," Alyn agreed.

"Apricots are not ripe generally," said John trying to control his pride. "These from my sport are exceptions."

Oh dear! thought Alyn. John was going to be tiresome about that apricot tree again. But Judith was interested.

"Sport! What is a sport?"

"No, not a word of explanation until you've sampled my wares."

The apricot was really the most delicious one Alyn had ever tasted, fine grained and sweet, filled with juice and deliciously flavored.

"I think I have never tasted anything, anywhere, so good," enthused Judith. "Apricots are my favorite fruit."

"Alyn?" questioned John anxiously, and waited for her reply as if the world hung in the balance.

"I agree with Judith entirely," said Alyn, wishing she had given her opinion spontaneously and wholeheartedly, to satisfy the intense desire betrayed in John's eyes. Suddenly pity for John swept her. He was so patient with her, so thoughtful, his love for her so unwavering, and she knew suddenly that she had, especially of late, given him very little in return. "John," she said, "I'm not flattering you when I say

iat it is the most superb apricot i every respect that I have ever een or tasted." She was rewarded y the quick surge of joy which came o John's eyes.

"A sport," he said, in answer to udith's question, "is a happy mis-ake of nature. It is one limb or ranch on a tree that blossoms be-ore all the rest and produces su-erior flowers or fruit earlier than ll the rest. Horticulturists are al-vays on the lookout for one."

"How very interesting," marvelled udith. "But why do horticulturists vant sports? They must be prac-ically lacking in value for commer-ial purposes."

"Their value is that they can be udded and eventually produced on large scale. One sport can gen-rate a whole new species."

Alyn opened her eyes, figuratively. his was interesting. Now she could emember John saying something of he sort numerous times before, hings she had ignored in annoyance, r hadn't heard through lack of in-erest. How completely selfish and tupid she had been. If there was a lemand for these things, she thought uddenly, there must be money in hem. Perhaps she had underesti-nated John.

"What a marvelous thing," Judith vas saying, "to know that one had reated a new thing, a thing that might go down through centuries; t's like writing a great book, but perhaps men don't think of it with o much sentimentality."

"Quite the contrary. It is a most atisfying thing to work, hope, wait, nd accomplish such a thing. Each tep along the way is so filled with miracles, each one an accomplish-ment, until the culminating thing brings a thrill that can't be sur-passed. It's like having a private little slice of heaven," John finished.

Well, that was one way of looking at it, thought Alyn. Maybe John was right, and she was just mercen-ary. She wouldn't ask now how much money might be involved. This, then, was John's idea of suc-cess—to find a sport and successfully bud an apricot tree. Alyn couldn't feel the thing, but realized there was something of joy, something of ec-stacy that she was missing. How simple and wholesome they seemed to her, Judith and John, talking in a language alien to her, yet perfectly understandable to them. She felt some envy, yet was glad they liked each other. The fact vindicated, in some vague way, her judgment of them both. John looked at her and smiled, sharing Judith with her, as if she constituted a bond.

THE next day, Lottie approached Alyn a little diffidently. "Here's that little number you admired so much in the window. It's yours if you want it."

It was the white hat that had at-tracted Alyn into the store that first day. This was, she knew, Lottie's apology for yesterday's unpleasant-ness.

"Why Lottie, you darling. But I couldn't think of it. That's a grand hat, and I'd like it, but I'll buy it."

"If you want the cost price on it, it's a deal."

"All right," agreed Alyn. "Lottie, I'm sorry about yesterday. I didn't quite understand. I'll do better next time."

"Forget it, kid," said Lottie, and the matter was ended.

"Someone wants you on the telephone," said Ivy Walters, coming out of the office. Who could it be? No one had ever called her at the store.

It was John, and his voice held a note of excitement.

"Alyn darling, will you do something for me, something important?"

"Why, yes, John, certainly. What is it?"

"I want to bring a dinner guest home tonight?"

"Who, John? Is it anyone I know?"

"No, darling. It is a man, an orchard man, from the East. Milton knows him, and he wired Milton that he would be here for dinner tonight. Milton's wife is ill. I offered to take him."

Well, this was unusual for John to become socially minded. Alyn smiled to herself. "I guess we can manage it," she said indulgently, thinking swiftly. Maybe she could serve some ham and last night's potatoes made into croquettes. There would be enough ice cream in the refrigerator tray. . . .

"Alyn, you're a sweetheart," John was saying. "I know you must be tired, especially after last night. Can we splurge a little, dearest?"

Splurge! Well that was a little different. John couldn't expect her to go to too much trouble, after a full day at the store, and with such short notice.

"John is bringing home a visitor," she explained to Judith as she hung up the receiver.

"You took it beautifully," observed Judith. Some women fuss so much over an unexpected guest that they spoil whatever their husbands had in mind—not your kind, not my kind. I'm thankful that whatever Theo and I had to give, in the short time we had each other, was given freely and generously. It would always have been that way. It must be tragic when there isn't harmony in marriage."

"It must be," murmured Alyn, wondering in which category her own might be placed.

"You know," continued Judith, "you and Mr. Fordyce remind me of Theo and me in so many ways."

"In what ways?" said Alyn, surprised.

"You seem to have preserved that harmony, that communion of spirit so remarkably. He is so devoted to you. You home life—you have all the things we planned and would have had, too, if Theo had lived."

Alyn was touched, and thankful that Judith hadn't penetrated the disquiet in her heart. She felt, however, that the unrest that was most certainly there would grow until it would be perfectly apparent to everyone, that something must be done to stop it. Until last night, she had thought that conditions had to change, but now, all day, she had had the very strong conviction that her trouble was something ugly and deep within herself that must be subjected to some sort of alchemy—the base metal must be turned to gold. But where, and what in this world of shifting values, was the alchemy?

INSTEAD of the dinner she planned, she served steaks, sizzling and brown, potatoes whipped to creamy whiteness and buttered peas. She took special pains for the crispness of the salad and made a de-

cious dessert with fruits and hipped cream. And she was only ightly annoyed when John repeated ne ritual of last night with the apri-ots.

The visitor was a silent sort of erson, with a straight, inflexible nouth. He ate the apricot slowly, n dead silence, turning it between ites, examining it, the skin, the neat, and the stone. He even put to his nose and smelled it. Some-ning tense in the scene conveyed tself to Alyn. It was a queer way or two grown men to be behaving. ohn was watching the man, a Mr. Ioyle, as he had watched her last ight, but if he was expecting effu-ons he was certainly disappointed.

"Nice apricot," said Mr. Moyle hen he had finished, in exactly the me tone as he might have said, Nice day." However, he reached ver and took another apricot and rned it minutely in his hand be-re he bit into it.

"Going to bud it?" he finally sked.

"Yes," said John.

Both men ate silently, seeming oblivious to the food. Conversation was strained, and each subject that was opened in hope fell flat for lack of interest. It was only as he started to go that the visitor seemed to remember Alyn.

"Nice dinner," he said.

After he had gone, John went to the window and looked out into the June night across the auroral light that spread into the sky over the business section of the city.

"John, darling," said Alyn, when she could stand it no longer. "Why didn't you tell him—like you did Judith last night?" She put an arm about his waist and patted him sympathetically.

"There was nothing to tell, dear —nothing he didn't know."

He put his arm about her shoulder, and they continued to stand at the window. Finally John drew a long breath.

"I gave him all the eloquence I had," he said, "in that little apricot."

*(To be continued)*

# SNOW BOUND

*Angie Bottomfield*

With his chilly breath and icy hand
Winter came and swept the land
From mountain peak to valley ground.
And left them all again—snow bound.

An ancient bridge, a stream below;
Lathy trees black-penciled on the snow;
A faithful mountain looming high
Mingling with the azure sky;
Calmly, quietly looking down
Upon that little world—snow bound.

# *Notes* FROM THE FIELD

*Vera White Pohlman, General Secretary-Treasurer*

Wherever the name does not readily indicate the geographical location of the stake or mission, the location of its headquarters is designated in parentheses.

Regulations governing the submittal of material for "Notes from the Field" appear in the *Magazine* for April, 1940, page 275.

## RELIEF SOCIETY CHORUSES OF SINGING MOTHERS

*Western States Mission*
(Denver, Colorado)

RHEA M. CARRICK, president of Albuquerque Branch Relief Society, in New Mexico, sent the following report:

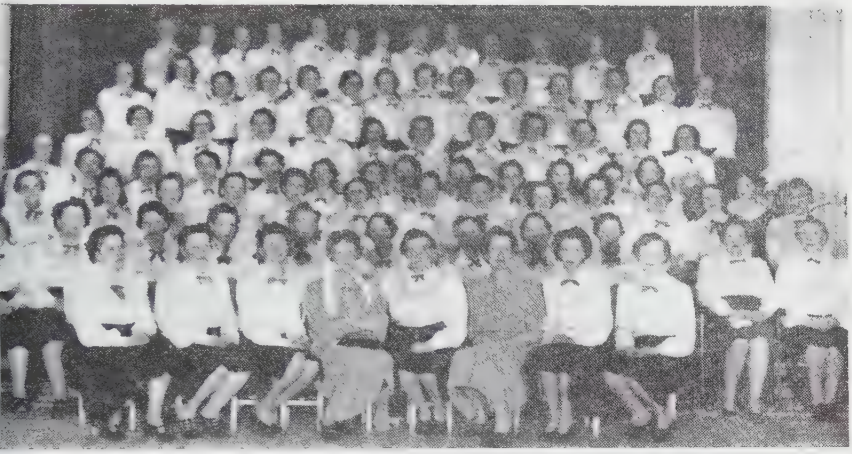
"For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads." (*Doctrine and Covenants* 25:12)

"The Singing Mothers of the Albuquerque Branch of the Western States Mission feel that they have received 'a blessing upon their heads' for their participation in this great Church-wide singing program.

"Organized here early in the year of 1938, we met each week—sometimes in the hall where we held Relief Society, but more often in the home of our faithful and much loved director, Anne Ellis, who seemed to have the vision of us singing publicly as well as in our Church activities. We felt she was very optimistic, as there were no really trained voices among us, but as we practiced together our love for music increased, as did also our desire to make her dream for us come true.

"We now have a membership of seventeen, and during the past few months have been called several times to participate in programs both in and out of the Church. We presented the entire musical pro-

SINGING MOTHERS OF ALBUQUERQUE BRANCH, WESTERN STATES MISSION



SINGING MOTHERS, SACRAMENTO STAKE

am for a meeting of the Eastern ar and gave a patriotic number at ie close of a piano recital presented our Church recreation hall. We ave been called to furnish musical umbers for funeral services, con- rences, for our regular Sacrament eetings and also for special Church rograms. From our group have een formed duets, trios, and quar- ts which have added variation o our programs. We have also ound that by wearing our blouses id by memorizing our numbers, e can present a more finished pro- ram and sing with more ease and ncerity. We appreciate the many vorable comments given to us by ose who have heard our group and e have truly been enriched by the rvice we have been able to give hen called upon."

Luceal R. Curtis is the mission resident of Relief Society.

*acramento Stake*
Sacramento, California)

THE choruses of Singing Mothers of all wards in the stake sang together as a stake chorus for the first time when they presented the cantata, *Resurrection Morning*, April 25 of this year. This combined stake chorus was composed of ninety women. Mary Nelson, stake Relief Society secretary, who submitted this report, stated that "Great praise is due the ward directors who worked under the direction of stake chorister Emily Stoddard and stake organist Ethel Pierce." Edith D. Sellers is stake president of Relief Society.

*Franklin Stake*
(Preston, Idaho)

LOUIE M. COLE, first counselor to Alice S. Merrill, stake president of Relief Society, submitted the following report:

"During 1940-41, the Franklin Stake Relief Society has enjoyed success in many undertakings, including the presentation of the Easter cantata, *Resurrection Morning*, on March 16, 1941, by our very loyal and united group of Singing Mothers. These women are organ-

SINGING MOTHERS, FRANKLIN STAKE

ized in the stake with the following officers who put forth every effort for the success of the cantata: Hellen Palmer, president; Ruby S. Nash, secretary; Matilda B. Gilbert, chorister; Valeta D. Nash, organist. Lorena Benson also assisted at the organ. The chorus meets once a month for practice. Every woman with a desire to sing is invited to join.

"Among other achievements during 1940-41 was the completion of a blue and gold stake name quilt upon which nearly 1000 names of women of the stake were embroidered, a fee of ten cents being charged for each name. The arrangement of names on each block was in the form of a wheel. Another successful undertaking was the printing of a souvenir booklet containing a brief history and pictures of men and women and places of interest of the stake since its organization in 1918. The proceeds from the sale of this booklet helped to furnish our new stake house, in which we have a very beautiful Relief Society room."

*Oneida Stake*
(Preston, Idaho)

THE Relief Society of Oneida Stake, of which Ora W. Packer is president, sent the following report:

"An outstanding performance was given by the Oneida Stake Singing Mothers in their presentation of the sacred cantata, *Resurrection Morning*, March 23, 1941. The stage was beautifully decorated with ferns and tall, lighted, white tapers. A large picture of The Christ was floodlighted and stood near the piano. Large flower baskets of Easter lilies completed the effective arrangement.

"The chorus, composed of forty-five Singing Mothers, was directed by Adeline Fortie, with Lucetta Archibald as pianist, and Constance Davis at the console. A string orchestra also participated in the presentation. Ida Evans, president of the group, introduced Pauline T. Pingree, a member of the General Board of Relief Society and of its Music Committee, who was the guest of honor on this occasion."

Preceding the cantata was a read-

SINGING MOTHERS, ONEIDA STAKE

ıg on the message of Easter, pre-ınted by Lucille Woodruff. Copy f this reading, and also of the read-ıg interjected during a pause in the ınging, as suggested on page 29 of ıe cantata, are on file in the office f the General Board for the use of ıy other Relief Societies desiring ɔpies.

*evier Stake*

Richfield, Utah)

THE accompanying picture is of the Singing Mothers of Sevier take, who made their first public ɔpearance at the stake quarterly conference, November 3, 1940, at the stake tabernacle.

Thelma Buchanan is stake chorister, and Thelma Meyer and June Walker are accompanists. In appreciation of their efforts, the officers of the Sevier Stake Relief Society, of which Myrl Brugger is president, presented each member of the chorus with a corsage of gold and blue flowers.

*Blaine Stake*

(Fairfield, Idaho)

THE accompanying picture of Singing Mothers of the Blaine

SINGING MOTHERS, SEVIER STAKE

Stake includes seventy-five members of the chorus which, at the time the picture was submitted early this year, had an enrollment of 107 women. Clara Bleak is director, and Mary B. Thompson, organist.

The Blaine Stake, of which Eva Pond is stake Relief Society president, is to be commended for the successful organization of this chorus, particularly in view of the scattered condition of the population. The various ward choruses comprising the stake group travel many miles to attend their respective ward chorus practices, and some of them travel as far as 130 miles to attend a rehearsal of the combined stake group. Efforts to bring the chorus to its present effectiveness have extended over a period of nearly six years, and the members are all enthused over the accomplishment. They are very proud of their uniform Singing Mothers' blouses, and enjoy the new *Relief Society Song Book*.

*Bear River Stake*
(Garland, Utah)

THE accompanying picture of the Singing Mothers of Garland Ward was taken in the summer of 1940, when the chorus completed its seventh year of service. At that time the group was recognized by a write-up in the *Garland Times*, from which the following excerpts are quoted:

"The Garland Singing Mothers were organized July 31, 1940, with Mary A. Shumway as president, Lucetta Thompson as secretary, Mary Nish as organist and Vida Manning as director. After a short time Mrs. Amelia Davis replaced Mrs. Nish as organist and the organization has remained the same until the present. Perhaps one-third of the original group still belong to the chorus. Mrs. Manning has relinquished the baton for short periods to Mrs. Aglaia Manning and Mrs. Lizzie Manning, when illness kept her at home.

"The women have held weekly practices for seven years except for one summer period. They have sung at numerous funerals, stake and ward Relief Society conferences, reunions, temple sessions, and

SINGING MOTHERS, BLAINE STAKE

SINGING MOTHERS, GARLAND WARD, BEAR RIVER STAKE

ere once the official Garland Ward sing-
g organization for two months.

"Far from being tired of her work as
ader, Mrs. Manning looks forward to
ore years of opportunity in the same
pacity. She says she finds it a real joy
nd an opportunity for service in the com-
unity. The group will sing at the meet-
g at the Logan temple August 9, when
e Relief Society is sponsoring a temple
ission."

Hilda H. Castleton is president of the Relief Society in Garland, and Clara H. Fridal is the Bear River Stake Relief Society president.

*Lethbridge Stake*
(Lethbridge, Alberta, Canada)

THE accompanying picture is of the Singing Mothers of the Taber Ward, Lethbridge Stake, with

SINGING MOTHERS, TABER WARD, LETHBRIDGE STAKE

their chorister, Emma B. Harris, and organists, Annie H. Miller and Eva Francis. Ida P. Wood, stake president of Relief Society, and other members of the stake board living in Taber, are also identified with this chorus.

Records show that this enthusiastic, loyal group of about thirty members has been a great power for good in its ward. The chorus holds regular weekly practices and is frequently called upon to furnish music for ward activities, as well as for conferences and other special occasions.

*Long Beach Stake*
(Long Beach, California)

THE Singing Mothers of the Long Beach Stake presented a musicale in the Long Beach Chapel March 21, 1941, in commemoration of the ninety-ninth anniversary of Relief Society.

Seventy singers, ranging in age from twenty-one to seventy years, composed the chorus, and made a beautiful appearance in their regulation white blouses worn with long black skirts. The chorus was directed by Martha Cottrell, and accompanied by Erma Zimmerman, pianist, and Madge Fowler, organist. Also featured was an instrumental trio.

Preceding the concert was a one-act play entitled *Memories*, adapted from *An Interesting Shut-In*, a play published in the *Relief Society Magazine*, September, 1937, page 581.

Pearl C. Miner, president of Long Beach Stake Relief Society, reported that the comment of the large audience in attendance was very favorable and that this entertainment upheld the high standards of the Society.

SINGING MOTHERS, HANKSVILLE WARD, WAYNE STAKE

*Wayne Stake*
(Loa, Utah)

THE Singing Mothers of Hanksville Ward responded so well to their first invitation to sing for a stake gathering—a conference held in Loa, July 14, 1940—that a stake chorus was later organized. The accompanying picture is of the Hanksville Ward chorus at that time, of which Mary Sargent was director. The ward Relief Society president, Martha McDougall, and her counselors were also members of the chorus. The stake president of Relief Society is Ida M. Jackson. It is expected that the stake chorus will participate in centennial celebrations in 1942.

*South Los Angeles Stake*
(Huntington Park, California)

THE South Los Angeles Stake Relief Society, of which Hazel T. Neville is president, sponsored a Hymn Festival June 3, 1941, bringing together the Singing Mothers of all the stakes in Southern California

which, at that time, numbered seven. The artistic printed programs were in blue and gold. The festival was held in the Huntington Park chapel from 1:15 to 3:15 in the afternoon, and was preceded by a delightful luncheon in the stake lounge for the Singing Mothers and special guests. The lace-covered luncheon tables were decorated with blue and gold flowers. The visiting stake presidents were presented with yellow rose corsages, and the South Los Angeles Stake Board of Relief Society, as hostesses, wore blue and gold spring flowers. Gardenias were given to the organists and directors from the seven stakes and also to the ward presidents of the sponsoring stake, who with their counselors assisted the stake board as hostesses.

The singers, nearly 400 in number, were beautiful in their white blouses, seated on an elevated stage, against a background festooned with spring flowers and ferns.

The program consisted of five numbers by the combined choruses, interspersed with seven numbers by the separate stake choruses—one from each stake group. Sabra R. McLaughlin, chorister of the sponsoring South Los Angeles Stake, directed the combined choruses, which were accompanied by Lucille Peel, organist, and Ruth Haycock, pianist. The separate stake choruses were directed and accompanied by their respective choristers and accompanists. Ruth Wilson was the reader.

The festival received favorable newspaper comment. The *Huntington Park Signal* of June 11, 1941, carried an excellent eight-column picture of the combined choruses with a write-up from which the following excerpts are quoted:

"Among numbers sung by the chorus, made up of young mothers, middle-aged mothers, and gray-haired mothers, were *For the Strength of the Hills* by Evan Stephens, and *America the Beautiful*. America need never fear for its future while Singing Mothers carry its torch."

The *California Intermountain News* of June 13, 1941, said in part:

"Hundreds of people were deeply stirred by the exquisitely moving presentation of almost 400 Singing Mothers of Southern California Relief Societies in a festival of hymns, well-loved by Latter-day Saints. High praise goes to Sabra McLaughlin, who was the guiding spirit of the affair.

"Mrs. McLaughlin planned for this festival after hearing President Grant express a wish that we, as a people, would return to the 'old' songs. She planned the program, wrote the continuity which so beautifully carried out the theme of the festival and brought together the singers to carry out her dream. . . . Ruth Wilson added much beauty to the program with her clear sweet reading of the story by which the songs were woven into the program. Her precision was commendable; her voice lovely in tone and spirit."

The General Board was very pleased to receive the following letter from George A. Baker, of the South Los Angeles Stake presidency, dated June 3:

"I have just returned from the Hymn Festival at which our stake played host to six other Southern California stakes in presenting their Singing Mothers in this muscal innovation. Fifty mothers came from San Bernardino, a round trip of about 180 miles!

"I want you to know that this was one of the most uplifting and soul-inspiring events it has ever been my pleasure to attend. The whole mammoth affair, with approximately 400 singers, proceeded without a hitch or sour note. Never before has the Gospel been presented more ef-

fectively to the many non-members in attendance. The reading between each selection was most appropriate and splendidly given by Sister Ruth Wilson. The singing itself, particularly the combined group numbers, was superb, in fact, one could not expect anything better even in our great Salt Lake Tabernacle.

"Great credit is due President Hazel Neville, her counselors and faithful board. As for Sister Sabra McLaughlin, too much praise cannot be accorded her for sponsoring, writing, and directing the whole affair.

"Preceding the program, luncheon was served to all Singing Mothers and other stake and ward visitors. Following the program, refreshing punch and cookies were served to all as they passed through our patio grounds.

"Presidents Iversen and Waite were unable to attend, and I assure you it was a genuine pleasure for me to represent the stake presidency and greet the many who attended, about 1,200 in all.

"I felt you would be interested in learning how well this event turned out, and I want you to know we think highly of our Relief Society leadership."

MEXICAN SINGING MOTHERS, LOS ANGELES, SPANISH-AMERICAN MISSION

Emma Haymore, mission Relief Society president, reports that it is thrilling to hear this group sing, "Cien Mil Pider Crecer" (the Relief Society rally song *A Hundred Thousand Strong*).

# I THOUGHT THAT IT WAS REVERIE

*Ruby Johnson*

I thought that it was reverie—
That hour when sleep came beckoning,
And I had said I would not sleep,
  As night had bade,
But let my memories come back at will
To taunt and thrill me
  And to make me glad.

I thought it would be luxury
To dream without a reckoning
Of right and wrong, of rise and fall—
  While yet awake.
I put ambition on the shelf,
Banished thoughts of drudge and pelf,
  But this was my mistake.

For when reflection called to life the past,
The present mingled in my transit mood;
The thought of future, nebulous before,
Aroused ambition, hope—
And faith brought sleep once more.

# Plan For Memorizing The Articles Of Faith

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| | |
|---|---|
| od— | 1. We believe in **God** the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost. |
| len— | 2. We believe that **men** will be punished for their own sins, and not for Adam's transgression. |
| Iankind— | 3. We believe that, through the Atonement of Christ, all **mankind** may be saved, by obedience to the laws and ordinances of the Gospel. |
| Principles— | 4. We believe that the first **principles** and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost. |
| Iands— | 5. We believe that a man must be called of God, by prophecy, and by the laying on of **hands**, by those who are in authority to preach the Gospel and administer in the ordinances thereof. |
| th of April— | 6. We believe in the same **organization** that existed in the Primitive Church; namely, apostles, prophets, pastors, teachers, evangelists, etc. |
| Tongues— | 7. We believe in the gift of **tongues**, prophecy, revelation, visions, healing, interpretation of tongues, etc. |
| Translate— | 8. We believe the **Bible** to be the word of God as far as it is **translated** correctly; we also believe the **Book of Mormon** to be the word of God. |
| Divine— | 9. We believe all that God has **revealed**, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God. |
| 0 Tribes— | 10. We believe in the literal gathering of Israel and in the restoration of the **Ten Tribes**; that Zion will be built upon this [the American] continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory. |
| Odd One— | 11. **We claim** the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may. |
| 2th Kings— | 12. We believe in being subject to **kings**, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law. |
| 3th Cor.— | 13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the **admonition of Paul—We believe all things, we hope all things**, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—Joseph Smith. |

## NOTES

The first article refers to God.
The second article refers to men.
The third article refers to mankind. In memorizing these first three we remember that God is first, men second, and mankind third, in order.
The fourth article refers to the first four principles of the Gospel.
The fifth article refers to "laying on of hands." Hands suggests five fingers.
The sixth article refers to organization and is suggestive of the sixth of April, the date on which the Church was organized.
The seventh article refers to tongues; being plural, we say seven tongues.
Number eight rhymes with translate. (8 witnesses.)
Number nine rhymes with divine—revelations.
The tenth article refers to the ten tribes.
The eleventh article we remember as the odd one and commences with, "We claim," et cetera.
The twelfth article refers to kings, Kings being plural, we say, twelve kings.
The thirteenth article refers to a passage in the thirteenth chapter of First Corinthians.

# LESSON DEPARTMENT

## *Theology and Testimony*

### Articles of Faith, By James E. Talmage

Lesson 4

Chapter 4, The Atonement and Salvation

Article 3—"We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel."

(Tuesday, January 6, 1942)

I. *Lesson Aim*

To understand the nature of the Atonement of Christ and how it affects our lives during mortality as well as in our post-mortal state.

II. *Divisions of the Subject Matter*

A. The nature and purpose of the Atonement of Christ. (*Articles of Faith*, pp. 74-79)

B. The motives that prompted Christ to make the Atonement. (*Articles of Faith*, pp. 79-81, 477-478)

C. The Atonement foreordained and foretold. (*Articles of Faith*, pp. 81-85, 476-477)

D. The scope and general effect of the Atonement. (*Articles of Faith*, pp. 85-89, 477)

E. The effect of the Atonement on the individual. (*Articles of Faith*, pp. 89-93)

III. *Suggestions to Teachers*

The subject matter of this lesson is composed of material that is common knowledge to most Latter-day Saints.

The class leader should lead the class discussion, through the use of questions that will draw upon the general information of the group.

The class leader should be very conscious of the objective of this lesson and see that her questions direct the thought of the class toward a realization of that objective. Latter-day Saints are often accused by the Christian world of knowing more about the Atonement, but feeling it less inwardly and spiritually than other Christians. To some extent this charge may be justified, because we are prone to talk about the facts and theories of the Atonement to the exclusion of its relationship to daily life and its personal worth to each individual. We should know more about the Atonement and also feel it more deeply than any other Christian group, because we have more information concerning its nature and purpose, due to latter-day revelation.

Two factors must be kept in mind

s the teacher leads the discussion: rst, there must be a consistent at-empt to get the class members to xpress the various ways in which ne doctrine of the Atonement has ppealed to them or become a deter-ining factor in the motivation of heir daily lives; second, if the ob-ective is to be realized, it should ear fruit during the period of testi-nony bearing that is to follow the resentation of the lesson. This estimony period becomes, in reality, he laboratory in which the beauties f the Gospel plan are shown as de-ermining factors in the lives of Lat-er-day Saints. The measure of the uccess of this lesson will be found n the extent to which its objective ets the theme for the testimonies hat are borne.

To achieve this goal, the questions nust be prepared with care in ad-ance of the meeting, in order to lirect the discussion away from triv-ialities and to concentrate on the bjective of the lesson. For assist-nce in the formulating of questions, consult J. T. Wahlquist's *Teaching as the Direction of Activities*, pp. 117-125. The class leader should, as the lesson progresses, summarize the contributions of the class mem-bers and direct their thinking to-ward a definite understanding of the Atonement, but more important still, she should lead them to appre-ciate deeply the results of the aton-ing sacrifice of our Lord.

## *Topics for Special Reports*

1. Explain the difference in the mean-ing of the word "atonement" (a) as used in the "Old Testament," (See "Bible Dictionary," based on "Cambridge Com-panion to the Bible," found in some edi-tions of the *Bible*, under title of "Sacri-fice.") and (b) the modern theological usage. (See Joseph F. Smith, *Gospel Doc-trine*, pp. 252-257; *Articles of Faith*, pp. 74, 75.)

2. Define or explain the meaning of: atonement, Savior, Messiah, Jesus, Christ, and Jesus the Christ. Consult "Bible Dictionary," based on "Cambridge Com-panion to the Bible," under these various titles.

3. Distinguish between the results of the Atonement as it influences general salvation and special salvation (or exalta-tion).

4. If possible, secure someone who joined the Church during her mature years and have her relate the impressions, the feelings of joy and hope that the Latter-day Saint concept of the Atonement gave to her when she heard its message.

## *Questions and Problems*

1. What had brought about the situa-tion that placed mankind in need of a sacrificial mediator?

2. To what did mankind need to be reconciled?

3. In what sense was the Atonement of Christ a sacrifice?

4. Why was Jesus of Nazareth the only person who could perform the Atonement?

5. In what respect does the Atonement of Christ have any influence on your life today?

6. What hope does the Atonement give amidst the uncertainties of mortality?

7. How can we make our children more fully appreciate the priceless heritage that is ours through the Atonement of Christ?

8. What does it mean to you to know that death has no permanent binding power over your soul?

9. What value does this knowledge of a release from sin and a promise of forgive-ness have to you as you live day by day?

10. To what extent should we testify in our testimony meetings of the meaning of such personal feelings as we have con-cerning the Atonement?

## *References*

Talmage, *Articles of Faith*, Chapter 4, pp. 74-95, 476-479.

Talmage, *Jesus the Christ*, pp. 17-31.

Talmage, *Vitality of Mormonism*, pp. 48-68.

John Taylor, *Mediation and Atonement.*
*Bible,* Leviticus 16; Revelations 20.
*Book of Mormon,* II Nephi 9; Alma 42; Ether 3.
*Doctrine and Covenants* 19:16-19, 76:6 128.
*Discourses of Brigham Young,* pp. 264 269.
*Gospel Doctrine,* pp. 252-257.

# *Visiting Teachers*

## Messages To The Home

### Lesson 4

## Loyalty to Church Leadership As An Expression of Faith

(Tuesday, January 6, 1942)

EVERY group of persons, large or small, who wish to work toward a common goal must of necessity have a leader. This is as true of a church as it is of a political organization. Leadership, then, grows out of the nature of society.

Jesus set the standard for leadership. When the mother of two of His disciples wished to have Him give precedence to her sons, He said: "Whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister." (Matthew 20:20-28) The leaders of our Church, whether general or local, are striving to live up to this high standard. They have not set themselves up as leaders, but have been chosen by those having authority.

Faith in God leads naturally to faith in those whom He has chosen to hold office in the Church. Church officers are chosen and set apart in their positions by those holding the Priesthood. "We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those in authority to preach the Gospel and administer in the ordinances thereof." (*Articles of Faith,* Article 5.)

It is not possible for any man to achieve perfection of character on the earth. Therefore, freedom from every human fault is not to be expected of any man. A small failing in a leader ought not to blind one's eyes to great and good qualities in him.

Besides, every Latter-day Saint is given the opportunity to vote upon leadership in the Church, whether in the ward, in the stake, or in the general organization. It is only a matter of fairness, therefore, that once the leader has been sustained, he should receive the unrestrained loyalty of those over whom he has been chosen to preside. This is his due.

Faith in the leaders of the Church may be shown in several ways: (1) by refraining from adverse criticism of them in the home or elsewhere, because this has a tendency to destroy confidence in them both in the minds of those who criticize and

n the minds of those who hear the riticism, and because its effect on ne personality is unwholesome; (2) y attendance at the Sacrament neetings, by responding to whatever all is made of us by the authorities f the Church, and by showing a pirit of cooperation and helpfulness n Priesthood and auxiliary organzations which are carrying forward the work of the Church. In doing these things, we express our faith in the Lord as well as in his servants.

*Questions for Discussion*

1. What effect on one's self and others does destructive criticism have?
2. What did Jesus mean when he said, "Judge not that ye be not judged"?
3. Why is faith in our leadership an expression of faith in God?

# *Work-and-Business*

## Better Buymanship

### Lesson 4

## Man-Made Fibers in the Spotlight

(Tuesday, January 13, 1942)

NO product has had such a difficult time establishing a reputation for itself and making known its identity, as rayon. Though it was patented in 1884, it is regarded as a product of the twentieth century. Its manufacture began in the United States in 1911, but it was not until 1924 that it was undertaken seriously. Within the last ten years, rayon has become an important factor in the American textile picture.

A Frenchman, Count Helaire de Chardonnet, while attempting to produce artificial silk discovered that cellulose chemically treated would make a fiber. As a result, this new fiber became first known as "artificial silk." However, it had few, if any, of the qualities of silk. Instead, it is another fiber with characteristics and properties of its own. At first it was crude, ugly, with little durability and a cheap metallic luster. Years later, it was given the name of "rayon." Many people today do not know what rayon is or how it will act. Salesclerks, because of ignorance or to take advantage of the consumer, speak of it as silk rayon or sometimes just silk.

Today we see rayon in very beautiful and very sleazy materials. It is used in combination with all other fibers and also alone, with finishes to make it resemble other fibers. Its use in table linens is becoming quite common. It is used in blankets, and has become extensively used in combination with wool in varying percentages for dress, suit, and coat materials. It is made into many beautiful materials that cannot be distinguished from silk.

One fact that has caused much confusion is that rayon has taken on the names of silk materials, such as crepes, taffetas, satins, and velvets. In 1937, the Federal Trade

Commission issued trade practice regulations regarding rayon which required that fabrics containing rayon should bear labels giving the kinds of fibers used in the fabrics and the percentages of each by weight. If the material is composed of rayon plus another fiber, the fiber composing the larger part should be listed first.

Because rayon is exceedingly weak when wet, it is difficult to care for. Even when dry it is not nearly so strong as silk, but when wet, it loses from two-fifths to three-fourths of its original strength. For this reason, it must never be soaked, rubbed, wrung out, or, if the article is heavy, hung up to dry. Instead, it should be rolled in a towel to absorb excess moisture, and it should be ironed while damp. Rayon lacks elasticity, having only about two percent, and elongation takes place in rayon fabrics. These qualities make articles made from rayon wrinkle readily and become baggy and out of shape.

Today we see and hear much about spun rayon. Spun rayon is made by cutting the continuous lengths into short lengths called "rayon staples," which must then be spun as other short fibers. Rayon staples can be made in all lengths, in various thicknesses or sizes, shiny or dull, giving the widest range of possibilities in fabric creation. Some rayon fabrics are given a permanent crimp to resemble wool.

Generally speaking, spun rayon-mixture fabrics are crush resistant either because of texture or finish. The woolen-like types of fabrics are soft to the skin and are usually cooler than real wool. They may be had with shrinkage-controlled treatments and water-repellent surfaces. Many rayon fabrics have been developed into washable materials. However, because the care for rayons is so varied, it is wise to know at the time of purchase whether or not the material can be laundered or whether it must be dry cleaned.

Acetate rayons require more careful treatment than other rayons, because they are melted by too hot an iron. A very cool iron must be used to prevent damage. Even when a cool iron is used, pressing over seams or thick places results in holes long before the article is worn out. To prevent injury to the fabric from ironing, pressing, or cleaning, it is best to know whether or not the article is made from acetate rayon. This can be determined by burning a small sample. Most rayons burn in a bright flame leaving a grey feathery ash much like cotton, while acetate rayons melt, drip, and leave a crisp, black, shiny ball with a slight odor of acetic acid. If the material is composed of both types of rayon, this can be revealed by soaking a bit of it in fingernail polish-remover containing acetone. The acetate rayon will dissolve, leaving the other unhurt.

When carefully chosen and handled, rayons will prove quite satisfactory, but one must realize their limitations.

ANOTHER man-made material receiving much recognition is nylon. It is characterized by its extreme toughness, elasticity, strength, and resistance to abrasion. Nylon is also flame proof, will withstand higher temperatures than other fabrics, and will dry much faster because it absorbs less moisture. It

proof against moth and mildew
d is as strong when wet as when
y. In spite of all these excellent
ualities, nylon will snag and will
n very readily, so nylon hosiery
ust be handled with as much care
any other hosiery.

Other fibers being read about and
perimented with are vinyarn, viny-
e, soya-bean fiber, glass fiber, and
sein fiber. Little definite informa-
on can be given about these, since
ese and many others are in the
perimental process, but the future
oks exceedingly hopeful for syn-
etic materials.

An understanding of fabrics is the
sis of the selection of all house-
old and clothing materials. Wise
nsumers will use all the knowl-
ge they have available, analyze their past mistakes, and not make the same mistakes twice.

### *Suggested Activities*

1. Show what happens to acetate rayon under a hot iron.
2. Show tests to distinguish acetate from regenerated rayons. (See *Better Buymanship Bulletin* No. 23, "Fabrics," page 32; also see footnote.)
3. Examine samples of rayons of various types and qualities. Can tests used to determine qualities of other materials be used on rayon?
4. Show, if they can be obtained, samples of materials made from nylon and more recent synthetic materials.

*Note:* Because of the lack of available space in the *Magazine*, the General Board has sent to each stake a list of references in blue bulletin No. 15, suitable for use in presenting this lesson. These references may be procured from stake work-and-business leaders.

# *Literature*

## Humor In Life And Literature

### Lesson 4

## Types of Humor, Continued

(Tuesday, January 20, 1942)

"Humor is the good-natured side of any truth. . . . It is a sudden light on the nny side of things that often keeps one from saying or doing something foolish."
—*Opie Read*

*esson Topics:*
Review of last lesson
Satire
Humor of situation

*eview of Last Lesson*

The previous lesson dealt with e mediums through which humor expressed; that is, humor through e various unnatural and unusual mbinations or uses of words, as in ns, and in the humor of coupling incongruous facts and ideas, as in parodies and burlesques. The nature of the different types of humor thus produced was discussed and examples given from writers of the past and present who have employed these mediums.

*Satire*

In the last lesson mention was briefly made of the use of burlesque as a means of satire. Though satire

often employs burlesque and caricature, it is not dependent upon them. Satire is a literary composition holding up to ridicule the abuses, vices, or follies of mankind, or of individuals. Its purpose is ordinarily reform. It is not always humorous, though it usually is.

As a literary type, satire is very old. The great Greek comedian Aristophanes (Ăr″-ĭs-tŏf′ŭ-nēz) used comic satire in an effort to reform all phases of the life of his time. He recognized the power of comedy to clear the mind, to strip away evils and artificialities. *The Frogs*, by Aristophanes, shows the weakness of the author's time when there was a general breakup of the old morale which had made Greece great. He has the god Dionysus (Di″ō nī′sŭs), or Bacchus, patron of the arts, go to Hades to bring back a worthy poet. The god and his slave have many humorous adventures before they reach their destination. The quest is to find a poet who can inspire his country to its old glory. The most comic scene is that in which the god calls the two greatest Greek poets, Aeschylus (Ĕs′kĭ lŭs) and Euripides (U rĭp′ĭ dēz), both dead, to compete for the privilege of returning to earth—to the mission of redeeming their country. The author favors the poetry of the older Aeschylus. His purpose is to recall his people, through bringing Aeschylus back, from influences of the newer poetry of Euripides, which he thinks has deprived them of their manhood. So the satire shows the weaknesses of the more modern poets.

This poetic contest is as humorous as anything in modern literature. A pair of huge scales is brought forth. The poets are then summoned and made to stand before the balances and recite their poetry into the balancing pans to test their power.

The god says: "Move up. Stand close to the balance . . . take hold now and each repeat a verse." They do, and the scales show the line of Aeschylus to be the heavier. Euripides cannot see how this happens. But the god explains: "He slipped a river in, like the wool-jobbers, to moisten his meter. But your line was light, a thing with wings, ready to fly away." They try again. Euripides recites: "Speech is the temple and the altar of persuasion." Then Aeschylus recites: "Death is a god that lives no sacrifice." Again the older poet wins, and the god says: "No wonder, with *death* put into it—the heaviest of all calamities." The farce goes on for a time, Aeschylus continuing to outweigh his brother poet. Consequently it is decided that he is to return with the god and "restore his city to peace and wealth."

The comedies of Aristophanes served as a model in humorous satire followed by later writers, including Moliere, Shakespeare, and even Bernard Shaw.

One literary critic says that it is in Aristophanes that one can see the first clear note of the power of real comedy. He laughs both at lesser frailties and at national stupidities on a large scale. He had the power through his brilliant satire to point out the most glaring faults to his audiences and to win their applause. It has been said that the Greeks poisoned Socrates for telling the truth to their faces, but that the

rowned Aristophanes with laurel for loing the same thing with humor.

Chaucer was another poet to use atire as a weapon of reform. He hows up the evils of his day in the hurch, in the professions of law nd medicine, and many other fields, hrough his characters in *The Canerbury Tales*. He does it as Aristophanes did, with delightful humor, not with the bitterness some atirists use.

Swift is perhaps one of the bitterst of all satirists. Even in *Gulliver's Travels*, he strikes viciously n his indictment against humanity; hough for most readers, the satire n this book is hidden under the burlesque of the story. One may ead it as a romantic tale of imagintive adventure without realizing hat it is satirical.

Pope and Dryden were great satirsts who made even bitter personal atires humorous. Pope's satires gainst some of his literary and poitical enemies were so effective that he gleefully wrote that it pleased him much to see men who were not afraid of God, afraid of him—or at least of his poems.

The essay is a type well adapted o satire, and modern literature is lich in this type. "Death in the Stadium," by Robert Nathan, satirzes many characteristics of Amerians, particularly their desire for publicity. It tells the story of a great actor who stages his death cene in a stadium where people athered to see the spectacle as if o see a football game.

Robert Benchley is one of the most humorous of modern satirists. n "Shakespeare Explained," he uses ll that Harvard could do for him n making fun of that training. This essay is a satirical protest against scholarly footnotes which he feels detract from literature. Stephen Leacock's new book, *Too Much College*, is a humorous satire of somewhat the same type. Leacock says the college attempts to teach the unteachable. In literature, for instance, he says that all that is best —the flowers of poetry and drama, imagination and inspiration — becomes distorted by systems of examinations and credits which defeat it. Literature, so taught, he states, looks in the mirror and reflects back a comic credit which is the real master and which controls degrees and jobs. This he calls a great joke on literature. He says, "It is as if education said, 'Divide the beauties of poetry into six elements and say them over to me, and I'll give you a degree as a horse doctor.'" He goes on with his indictment by saying that we substitute text knowledge for literary appreciation, the questions and answers of written examinations for *reading for reading's sake*. Examinations, he feels, poison love of literature at the root. Children remember what their mothers read to them because they were not prejudiced against that reading by the thought of examinations.

Satire is doubtless one of the best known types of humor and one that most readily yields itself, as has already been noted, to purposes of reform. But there are other types that give perhaps even more spontaneous laughter to the world. One of these is the humor of situation.

*Humor of Situation*

The humor of situation rests on circumstances that cause embarrass-

ment or chagrin because they are incongruous. For instance, a gentleman and his son went from the country to the city for a day. Finishing their business early, the father said, "We'll go out and see Aunt Carrie." They had not been to Aunt Carrie's for a long time, and when they arrived she was not at home. They went in, however, thinking to surprise her. After waiting a while the father said, "I'm sure Aunt Carrie wouldn't mind if we got a bite to eat." They went to the kitchen and placed the food they found in the refrigerator upon the table and were beginning to eat when someone opened the door. It was not Aunt Carrie, but a startled, indignant stranger who had taken over Aunt Carrie's home for a few months while Aunt Carrie was away from the city.

Another illustration also from real life, follows: A lady was invited to pour at a tea to be given at a girls' dormitory. On the day that she thought had been designated for the tea, she dressed in her formal gown, took a taxi to the dormitory, swept up the walk and entered the lobby, only to find it occupied by girls and their boy friends who stared at her questioningly. "Isn't . . . the . . . I came to pour at the tea," she stammered. "That is *next* Thursday," one of the girls explained amusedly.

This type of humor is found in literature of all ages. There are stories in Greek mythology which show it was popular hundreds of years before Christ. Vulcan once played a practical joke upon his mother by making her a golden chair which closed like a trap when she sat in it. The humor of situation resulted.

*Gammer Gurten's Needle*, the first English comedy based upon local material, is a comedy of situation. Poor "Gammer" had lost her one and only needle. The whole community turned out to search for it, but to no avail. Finally, when her grandson sat down, the needle was found. She had left it in his pants which she had been mending when someone called her attention from her work. The humor is boisterous and crude, but it shows a type which was to continue to be popular.

Many of Shakespeare's comedies employ this medium. *As You Like It* is an example. One of the situations, upon which others of equal incongruity rest, is the disguise of Rosalind as a young man when she, accompanied by her cousin, Celia, steals from her uncle's court to seek her banished father in the Forest of Arden. There she meets Orlando who has gone to the forest for safety from his selfish brother who has planned to have Orlando killed so that he himself may have the younger brother's property. Orlando had previously fallen in love with Rosalind, and after he arrives in the forest, he spends his time writing love poems to her, which he hangs on trees. These are brought to Rosalind, who is also in love with Orlando. She devises a meeting with him, and safe in her disguise as a young shepherd, promises to cure him of his hopeless love by pretending to be his beloved and listening to his avowals. These love scenes are extremely funny, as are the scenes arising from the same original humorous situation — that of mistaken identity—in which Phoebe, a rustic maiden, tries to win the love

the young shepherd she thinks
salind to be.

In other plays, Shakespeare uses
is same humorous situation of
istaken identity, as in Portia, dis-
ised as a lawyer, in *The Merchant*
*Venice*. Oscar Wilde achieves
uch of his humor through com-
icated situations. His play, *The*
*nportance of Being Earnest*, is an
cellent comedy growing from the
istaken-identity situation. Barrie,
aw, and other modern playwrights
e similar means of humor. Barrie's
*Vhat Every Woman Knows* and
aw's *Man and Superman* are but
o of many such plays.

Novelists also recognize the im-
rtance of humorous situations.
he picaresque stories of the Middle
ges, forerunners of the modern
ovel, were practically all of this
pe, the hero, always a ruffian or
rson of low estate, getting the bet-
r of a nobleman or master.

Mark Twain's "The Blunders of
Bashful Man" is based upon the
mor of situation and resembles
ry much the old picaresque or
gue stories. *The Connecticut*
*ankee in King Arthur's Court*, not
long ago made into a popular
ovie, is an excellent illustration of
e same medium. This book, like
any other books of humor in its
ighest form, is more than a funny
ory written to make people laugh.
has a serious purpose as well; it
as the author's denunciation of
istocracy with its special privileges.

Humor of situation is well adapted
the short story and has been used
ccessfully innumerable times.
"The Hazing of Valiant" is the story
a group of college boys who plan
enter the room of a freshman
the night and drag him out for
hazing. The one commissioned to enter the upstairs room of Valiant by means of a ladder, is horrified to see, as he steps into the room, a woman arise from the bed and come toward him in the dim moonlight. She begins to talk to him as if he were her husband. He thinks he has by mistake climbed into the apartment of a young professor. When the woman is about to scream, he, in humiliation, explains that he was only seeking a fellow-student, and he begs her not to expose him. She makes him promise to abandon his hazing plans, and, finally, for the sake of his mother in whose name the intruder has begged to be shielded from the disgrace of publicity, she lets him go. The next day the would-be hazer receives a letter from Valiant explaining that a long nightgown, a black wig of braided hair, and a skill gained in imitating a girl's voice in high school all-boys' shows proved an effective disguise.

A few others of the many excellent short stories of this type are: "Wanted—A Cook," by Alan Dale, a story of the imposition of a cook upon those who hired her under the false assumption that she could not speak English; "The Experiences of A. C.," by Bayard Taylor, the story of an effort of a few people to reform poverty; "The Girl and the Julep," by Emerson Hough, a story of Southern traditions of hospitality; and "The Enchanted Hat," by Harold Macgrath, the adventure of a letter. Still others are: "That Other Baby at Rudder Grange," by Frank R. Stockton; "The Invisible Prince," by Henry Harland; and "Not According to Schedule," by Mary Stewart Cutting.

Perhaps no type of humor has a greater part in real life than the humor of situation. Doubtless each member of the class has been the central figure in some situation, not humorous to her perhaps at the time, but decidedly so to others and to herself after her embarrassment had worn off. We should strive to look at these experiences objectively and enjoy the humor in them, instead of suffering in sensitive embarrassment. A sense of humor can turn many situations from tragedies to comedies.

"From the days of Aristotle down to the present time it has been maintained, with varying emphasis in various keys, that it is the business of comedy to lay bare vice in its less aggressive shapes, and by exposing it, to improve the morals of the age."—*J. Y. T. Greig.*

### *Problems and Projects*

1. Discuss the advantages and danger of satire as a means of humor, remembering that kindliness is ever an element in real humor.

2. Give illustrations, other than those in the lessons, of satire used as a means of reform. Most books of modern essays contain excellent illustrations. Some recent dramas, such as *You Can't Take It With You*, have the same purpose.

3. Which do you enjoy more—humor based upon unusual uses of words, upon the grotesque combinations of facts and ideas such as in parody and burlesque, or humor growing out of situations? Give reasons why.

4. Relate interesting situations in your own life or the lives of your friends which would serve as a basis for written humor.

5. If a committee is writing humor for your group, some of the experiences brought out in the above exercise might be used.

6. Discuss the use of humor in situations which might be regarded, from another viewpoint, as tragic. Illustrate from experiences or observations.

### *Supplementary Readings*

Agnes Repplier, *In the Pursuit of Laughter.*
Oppenheim, *Great Impersonations.*
Wilder, *Wit and Humor of America.* Vols. I, VIII, X.
Satirical Poems of Pope, Dryden, Swift.
Novels of Wodehouse.
Comedies of Shakespeare.
Ring Lardner, *Round Up.*
Eric Knight, *The Flying Yorkshire Man.*

# *Social Science*

## Foundations Of Successful Marriage

### Lesson 3

## Stepping Toward Marriage Through Courtship

(Tuesday, January 27, 1942)

Lesson Aim: To discover some of the factors in courtship which make for success or failure in marriage.

THE boy and girl friendships of childhood and early adolescence eventually give way to the more mature and emotionalized attachments of courtship. As young people grow older, they quite naturally start thinking seriously of marriage and begin looking around, in an explora-

y way, for a mate. Courtship is period immediately preceding rriage in which young people as- iate with each other in pairs, be- ıse of mutual attraction, and for purpose of choosing a mate and paring for marriage. Successful ırtship goes a long way toward ing the foundations for successful rriage, and the mistakes or fail- s of courtship, on the other hand, often responsible for the disap- intments and failures of marriage. is important, then, that we under- nd the problems of young people ring this period, so that we can tter help them over the pitfalls courtship and guide them into ppy and lasting marriage relation- ps.

### e Romantic Fallacy

Not all societies choose mates for rriage upon the basis of senti- nt, affection, and romance, as es ours. Most societies, in fact, k toward more practical consider- ons: Is he a good provider? Is a good cook? Does the person nsidered have good health, et cet- ? With many peoples the mar- ge matches are arranged by par- ts or relatives, and the actual par- ipants have little, if anything, to about the matter. But even so, se couples often learn to love h other and to make genuine suc- sses of their marriage relationships. w places in the world have as high livorce rate as the United States, d yet it is here that most emphasis put upon the idea of romance in ırtship and marriage. Here ro- nce is overemphasized. The ro- ntic fallacy is not the belief in e and affection alone, because rtainly every marriage should have some of that, but rather it is the belief that love or romance is everything that needs to be considered in choosing a mate or in making one happy. It is a fallacy because it is false; when lovers become too absorbed in love, they are prone to forget some of the more practical things that are equally important to successful marriage.

It is no wonder that our young people are so often swept off their feet by romantic infatuation, for almost everything they do in courtship stimulates and reinforces the idea. The modern novel and the picture show usually depict the struggles and conflicts of courtship, highly flavored with romantic passion, and then end with marriage and the assumption that all conflict is over and that eternal bliss is certain. These modern fairy tales, although they do not say "they lived happily ever after," imply as much. Their harm lies in their overemphasis on romance and erotic stimulation, and upon the unreal picture of life they paint in the minds of those who follow them. The popular song, which is given so much attention in the dance hall and on the radio and elsewhere, does very much the same thing; it stimulates the sentiments and builds up the idea that love is all that matters. Now this is the fallacy or the illusion that so many of our young people are living under. They are often in love with love, and nothing more; they see their lover through colored glasses, rather than with clear vision; they are blinded by romance.

What is needed is a more realistic approach to the problems of both courtship and marriage. Love is important, but it isn't all-important.

And furthermore, love is something more than the physical passions and the emotional infatuations that are satisfied in the romantic complex. Love is something that deepens and grows with close and continued association and with the sacrifices and adjustments of married life. There is no such thing as love at first sight, although there may be the *beginning* of love at first sight. Someone has expressed the thought that one seldom marries the one he loves, but often learns to love the one he marries. This perhaps overstates the point, because couples are often well on the road to love before marriage, but the thought is that love which begins during courtship may enlarge and develop after marriage. And it will do so, if at all, through sacrifice, adjustment, and understanding. True love is companionship on the physical, emotional, intellectual, and spiritual planes, and this all-inclusive companionship cannot be found in a day; it must be built up realistically through years of working, playing, and living together.

*Chastity and Related Problems*

The conduct of children during courtship is the worry of every parent, for at this time the passions of the young are strong, temptations they are subjected to are many, and the controls of parents over them are less direct than formerly. But parents will do well to remember that a psychological weaning from the home nest is both natural and necessary, as is also the normal process of courtship. If children have been given adequate knowledge and the proper ideals with which to guide their conduct, the chances are they will not go far astray. Parents should, of course, be concerned and should give help and guidance where possible, but they will do well to allow their children a normal amount of freedom and to avoid worry and anxiety as much as possible.

"Necking," "petting," and "pitching woo" are some of the popular slang expressions used by young people today to indicate the kissing and caressing that is so often a part of courtship behavior. This is not the place to analyze the problem in any detail, but we do feel safe in making the following general points: (1) "Necking" is particularly objectionable and dangerous when it is engaged in intimately, frequently, and between persons who care very little for each other. There is too much exploitation in courtship; too much selfishness; too much of the idea, especially on the part of boys, of going "as far as she will let me." These more or less intimate caresses of lovers should be mutually sincere. Furthermore, they should be reserved in the main until about the time of engagement, and even then they should be engaged in with reserve and moderation. Nothing should be done during courtship that will tend to destroy one's respect for himself or for the other person. (2) The chief dangers of "necking" are: first, it may cheapen the friendship and kill the respect so necessary for enduring love; second, it may stimulate unreasoned infatuation and result in a marriage that is ill-planned and between mates that are poorly matched; third, it may help to build up in the minds of the participants a shallow and false conception of love; fourth

ıay lead from the less to the more
ımate types of behavior until fi-
ly chastity itself is lost.
There is no way of accurately de-
mining the extent of unchastity
this country, but according to a
mber of estimates and other indi-
ions, it is high enough to be very
finitely alarming. Dorothy Dun-
Bromley and Florence Haxton
tten in their recent book *Youth*
*l Sex*, for example, indicate that
out one-fourth of the girls and
out one-half of the boys in col-
e have had sexual relations. Their
dy was based upon 1,300 college
dents whom they contacted in
ious colleges throughout the
d, and while their figures may be
overstatement because of the
e of sample studied, they do em-
asize the seriousness of the prob-
n.

Unchastity is perhaps less com-
n in Utah and among our Latter-
Saint people than in the nation
arge. But even though less com-
n, it is nevertheless frequent
ough in our own communities to
nstitute a real problem and to
llenge the attention of every
nking person in the Church.

Sexual purity is one of the highest
l most sacred principles of the
urch, adultery being regarded as
in second only to murder in seri-
ness. This alone should be in-
tive enough for clean living. But
n aside from the religious and
ral aspects of the problem, it is
difficult to find reasons aplenty
chastity. Margaret Banning, in
*Reader's Digest* article of Au-
t, 1937, called "The Case for
astity," outlines most of these in
ery clear and interesting manner.
efly, her objections to unchastity
are as follows: (1) the danger of pre-marital pregnancy, with the resulting unsavory alternative of either induced abortion, illigitimacy, or a hasty and usually unwise marriage; (2) the danger of contracting one of the social diseases, with all of the stigma and expense and suffering that this involves; (3) the social penalty attached, which takes its toll through the loss of respect and influence; (4) and finally, the emotional and psychological price that one must pay through worry, fear, nervousness, et cetera. Hamilton, Davis, and others who have made careful statistical studies on happiness in marriage have all found that those individuals who have been unchaste before marriage are much less likely to be happy in marriage than those who have not. Truly the price for those who would indulge is great.

But young people do not always realize this. And even when they do, they often find themselves in situations that make cool judgment and control very difficult. The task before parents, and others who would help, is a task of wise counsel and guidance. This is not an easy thing to do, but here are a few suggestions that may be of value: (1) understand your children and keep their confidences, so that you can reach them in their hour of need and assist them in their most personal problems; (2) see that the sex education of your children is properly taken care of so that their knowledge of the subject is adequate and their attitudes are healthy; (3) develop in your children, with the aid of religion, a strong sense of right and wrong and the power of self-control; (4) guide your children in their choice of partners, and counsel them

on behavior during courtship. It is well known, for example, that alcohol inflames the passions and at the same time reduces the power of judgment and self-control. It is also known that "necking," especially when engaged in experimentally and somewhat selfishly as a pastime, often leads to more intimate types of behavior and even to the loss of virtue. If young people could be made to realize these things a little more, if they were better trained from their early childhood, and if they could have the confiding help of the experienced in times when it is most needed, they would be able to avoid the pitfalls of courtship in greater numbers and would thereby be able to lay better foundations for successful marriage.

*Specific Preparation for Marriage*

We have seen that the first background for successful marriage is laid in the parental home through such things as good birth, healthy personality development, and education for family life. We have seen also that the attitudes and the behavior of courtship help to either make or mar a person's chances for happiness in marriage later on. But aside from these more or less general foundations for successful marriage, there are a number of rather specific ones that are usually made by the couple not long before the ceremony is performed.

The first of these is the choice of a mate. Young people start the process of selection in the early stages of courtship when they "date" periodically with a number of partners on a friendship basis; they narrow their selection when they start "going steady"; they make their selection or choice rather final when they become engaged. The difficult part of the choice is knowing when to let the head rule and when to let the heart rule. Parents can help by sympathetic understanding and wise counsel, but they should avoid imposing their own choices upon their children. If young people could be made to realize that the head should come first, especially in the early stages of courtship when the field from which selections are to be made is being narrowed down, if they could face this problem a little more realistically and a little less romantically, if they could be made to use their heads a little more before marriage and their hearts a little more after marriage, their choices of life partners would be far better and their chances for success in marriage would be far greater. Such things as morality, character, health, disposition, intelligence, and similarity in interests and backgrounds, are important considerations in choosing a mate; and in most cases it is foolish to think of "reforming" the one you love after the ceremony has been performed. Love is important, too, but if the object of one's affections is chosen carefully and rationally, the early and somewhat immature love of courtship can be permitted to ripen into the eternal love of marriage; otherwise it may flicker out and die.

Engagement symbolizes a final choice of marriage partners and is for the purpose of making the last necessary preparations and adjustments before the marriage ceremony. Courtship behavior during this period will quite naturally tend to be on a little more intimate level and for this reason, couples should

extra cautious to maintain the
e reserve and good judgment
characterized their earlier as-
ations, so that the things for
riage will be left until marriage,
so that nothing will happen to
their love and respect for each
er. There are many problems
will need to be talked over be-
marriage; those who are en-
ed will want to come to a com-
n understanding on such things
eligion, education, money, and
dren. Physical examinations for
h man and woman are another
important thing that every en-
ed couple should attend to.
ey will want to voluntarily pre-
themselves before a competent
sician about a month or six
ks prior to the time for the mar-
e ceremony in order that they
be examined for disease or phys-
abnormalities and that they may
given information and advice re-
ding the important relationships
married life. A great many mis-
es and disappointments could be
ided if the pre-marital physical
mination were resorted to more
quently. Finally, the engaged
ple will want to make rather defi-
e plans as to the time and kind
ceremony, the honeymoon, the
ce of residence afterwards, et
era.

Rational courtship is one of the
ndations of successful marriage.

## *Problems and Projects*

. What are the most important things
consider in choosing a mate? What
you think of the advice that one should
his head more before marriage and
heart more after marriage? What is
romantic fallacy? Is it safe to marry
erson on the basis of love alone with
hope of reforming him after marriage?
How far should parents go in helping their children choose marriage partners?

2. Should a couple wait until marriage for their first kiss? Is it all right for a couple to kiss on the first date? What are the major objections to intimate "necking" or "petting" during courtship, and how can young people be helped to use judgment and control in these matters?

3. Discuss the problem of chastity from the following standpoints: (a) causes of unchastity; (b) objections to unchastity; and (c) remedies, or ways of improving the situation.

4. Discuss the engagement as a step in the preparation for marriage. How long do you think an engagement should be? Why? Under what circumstances is one justified in breaking an engagement? Why? Discuss the pros and cons of pre-marital medical examinations.

5. Look back in your own lives upon the days when you were courting, and in the spirit of self-analysis, see if you can pick out those things that have helped to make your marriage successful. Would these same things apply to the young people of today? How can you pass your experiences on to them?

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# *Mission Lessons*

## Latter-day Saint Hymns

(For optional use of missions in lieu of Literature)

Lesson 4

(Tuesday, January 20, 1942)

### WHILE OF THESE EMBLEMS WE PARTAKE

While of these emblems we partake,
In Jesus' name and for His sake,
Let us remember and be sure
Our hearts and hands are clean and pure.

For us the blood of Christ was shed,
For us on Calv'ry's cross He bled,
And thus dispelled the awful gloom,
That else were this creation's doom.

The law was broken, Jesus died
That justice might be satisfied,
That man might not remain the slave,
Of death, of hell, or of the grave;

But rise triumphant from the tomb,
And in eternal splendor bloom;
Freed from the power of death and pain,
With Christ, the Lord, to rule and reign.

—*John Nicholson*

JOHN NICHOLSON, the author of this sacramental hymn, was born in Scotland on July 13, 1830, three months after the organization of the Church of Jesus Christ o Latter-day Saints, although, o course, he was not born into tha Church. Of his early life and en

onment, we have no information atever. He embraced the Re-red Gospel in 1861, at the age of rty one.

As was the practice in those days, n Nicholson was called on a mis-n from his home town, two years er his baptism. His field of labor s in England. For a time he pre-ed over the conference in which labored. After three years of mis-nary work, he immigrated to nerica, and in 1866 settled in Salt ke City. Twelve years later, in 78, he was again called on a mis-n to England. He spent two years the mission field, during which ne he served as associate editor of e *Millennial* Star.

These facts point to the nature d talents of John Nicholson. He s not only deeply religious, but was also a very able man, par-ularly as a public speaker and iter. Both as a preacher and as writer, he was forceful and vigor-s. This was his natural disposi-n. Positive in his ideas and feel-gs, he spoke frankly and convinc-gly.

This quality of positiveness stood e Saints well in hand during the ne when they were being much rsecuted in Utah and elsewhere t their faith. Elder Nicholson ve lectures on various topics dur-g these years of stress. He was so associate editor of the *Deseret* ews at this time, Elder Charles A. nrose being its editor.

During his last years, Elder Nich-son worked in the Salt Lake Tem-e and reported the discourses ven at the general conferences of e Church. He died in January, 09.

IF we were to distinguish among the various ordinances of the Church with respect to their importance, we should have to say that the Sacrament of the Lord's Supper is the most vital.

The principal ordinances in our Church are: (1) baptism; (2) confirmation; (3) the sacrament; (4) ordination to the Priesthood; and (5) healing the sick. There are others, such as marriage, but these are the most common. An ordinance is sometimes called a rite, a ceremony, or ritual, and constitutes an act as distinguished from a thought or a word. While, of course, all the ordinances of the Church of Jesus Christ are sacred and should always be regarded as such, still, as already stated, the Sacrament of the Lord's Supper is undoubtedly the most sacred.

A little reflection will show that this is so.

For one thing, the central fact in the religion of Jesus Christ is the death and resurrection of Christ. "He died that we might live" in a real sense, both in this life and in the next. "Adam fell that men might be," but Jesus died that we might be saved and exalted in his kingdom. As a result of Adam's transgression in the Garden of Eden, the spirit and the body of man would be eternally separated. It was necessary, therefore, that there should be something to reunite them. That something was the sacrifice of Christ. "As in Adam all die, so in Christ shall all be made alive." That is the way Paul puts it. The fall of man was not an accident, but an essential part of the "plan of life and salvation." In this idea, Latter-day Saints differ from all

other Christians, for they seem to think that if Adam had not died, we should all have been very happy. The fact is that we wouldn't be happy at all, for we would be always thinking that Adam had done us a great injury, instead of a great good. Without the death of our first parents, we would not have needed Christ, with the example of an ideal, a perfect life.

And then, for another thing, the death and resurrection of Christ being the central fact in revealed religion, everything in our faith revolves around it and takes its meaning from that fact.

We have faith in Christ and his plan of salvation; we repent because we have in some way come in conflict with one or more of His laws, or commandments; we are baptized in His name, along with that of the Father and the Holy Ghost; we are confirmed into the Church of Christ; and our men receive the Priesthood so that they may act in His name on the earth. Indeed, whenever we pray, or heal the sick, or perform any of the ordinances of the Church, we do so "in the name of Jesus Christ."

The Sacrament of the Lord's Supper is the only ordinance that reminds us directly and concretely of the death and the sufferings of our Lord for us. We eat the bread in remembrance of the body which He gave up in death for us, and we drink the wine (water) in remembrance of the blood which He shed for our sins, that we might not have to suffer in like manner for them. Thus, in the most literal way, we are reminded, every time we partake of these emblems, of the great sacrifice which Christ made for us.

Of course, this ordinance of th sacrament was restored in our tim with other ordinances and essenti principles. But, for certain reason water was substituted for wine, an smaller pieces of bread were use also. For, as the word "supper" in dicates, the first celebration of th ordinance was almost a meal, mad of bread and wine. "It matterei not," says the revelation to ou Prophet on the subject, "what y shall eat or what ye shall drink whe ye partake of the sacrament, if it b be that ye do it with an eye single t my glory—remembering unto th Father my body which was lai down for you, and my blood whic was shed for the remission of you sins." (*Doctrine and Covenant* 27:2) We partake of the sacrament oftener than other believers Christ.

SO far as we know, there was n special event or incident in th life of John Nicholson that led t the composition of this hymn. Th poet was a very devout man as we as thoroughly informed on th teachings of the Church, and he wa thoroughly converted to its doc trines. It is said that on his missio to England, between 1878 and 188 he laid special stress on the work o salvation wrought out for us by th Savior. In view of this poem, w can understand this. Few men be lieved more sincerely and intelli gently in that work than he. An few men lived more consistentl with the teachings of the Gospel o Christ.

The progress of thought and emo tion—more of thought than feelin —is simple in this poem: first, w have the condition under which w

uld partake of "these emblems" leanness of hands and purity of art; second, the purpose of the rifice of Christ—to save the world m "doom"; third, this is carried er into the third stanza including e thought "that justice might be isfied," since a law was broken by lam; and fourth, the fact that, in e release of mankind from the mb, we shall rise from the dead riumphant," to "rule and reign" th Christ, the Lord.

Here, then, we have the fact, the ason, and the result in the Sacra- ent of the Lord's Supper.

### *Questions*

1. Which stanza of this poem appeals st to you? Suppose you memorize it, not the whole poem.

2. Give the main facts in the life of n Nicholson. What was his vocation in life? On what two Church periodicals did he work at different times?

3. Consider this poem with the idea of getting some information from it about the kind of man Elder Nicholson was. Is it mainly a poem of thought or a poem of feeling, or both? What ideas does it give us about the work of our Savior for us? Set down on paper as many of these as you can.

4. In what condition of soul should one partake of the sacrament? What is the significance of the words "hands" and "hearts" as used in this poem? When is one "pure in heart"?

5. Why do we partake of the sacrament? How do we come to use water instead of wine in the sacrament? (See *History of the Church*, Vol. I, page 106, and the prefatory note to the current edition of the *Doctrine and Covenants*, Section 27.)

6. What should we think about when the sacrament is being blessed and passed? Do you always try to bend your thoughts on the sacrifice of Christ for us, the benefit we derive from this ordinance, and its significance?

## FASHION IN NATURE

*Leone E. McCune*

The mountain has such perverse
Moods in fashion . . .

In winter, when the mode is black or brown,
She wears a soft white trailing gown,
A wide blue hat
With curling plumage drooping down.

In summer, girls don bathing suits or less;
She wears a deep-green velvet dress,
A fringe of leaves,
And wild flowers pinned upon her breast.

Once only, on the chilly days of fall,
Is she reasonable at all—
She drapes about
Her shoulders a brilliant paisley shawl.

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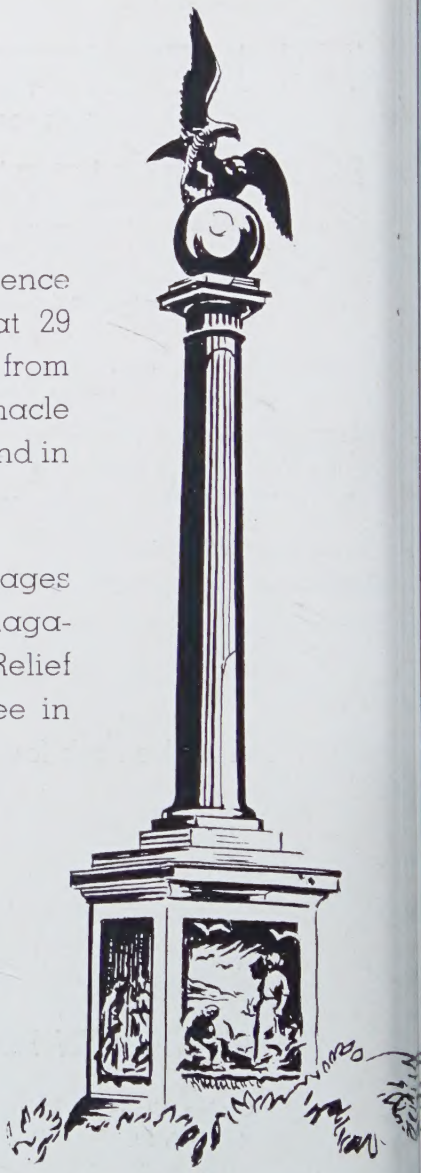

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